THE

BRITISH CRITIC,

For DECEMBER, 1806.

Οὐχ οἱ πολλὰ, ἀλλ' οἱ χρήσιμα ἀναγινώσκοντες, εἰσὶ σπουδαῖοι.
ARISTIP. *apud* DIOG. LAERT.

Not they who read much, but they who read the beſt books, improve the moſt.

ART. I. *The Works of Salluſt. To which are prefixed, two Eſſays on the Life, Literary Character, and Writings of the Hiſtorian; with Notes Hiſtorical, Biographical, and Critical. By Henry Steuart, LL.D. F.R.S. and S.A.E.* 2 vols. royal 4to. 4l. 12s. Baldwin. 1806.

OUR gratification is never more complete, than when we are called upon by the courſe of our public duty to notice the literary exertions of men of rank and fortune. Thoſe whom the ruined ſtate of their affairs, or wild and impracticable notions of liberty, have rendered anxious for a change in the conſtitution of their country, naturally conſider men who have not the ſame motives for deſperate hazard, as decidedly hoſtile to their views and inclinations. It becomes eſſential, therefore, to their ſucceſs, that ſuch opponents ſhould be degraded in the public eſtimation: an object which cannot be more effectually accompliſhed than by repreſenting their talents as unworthy of reſpect, or as ſunk and overwhelmed in the indolence of wealth. But a

moſt material good conſequence reſults from the attention of men of rank and opulence to literary ſubjects. Their example is of importance. It gives ſupport to the general intereſts of learning. For it not only excites the emulation of perſons whoſe ſituations are favourable to the cultivation of letters, but it alſo impreſſes the minds of others with a degree of reverence for ſuch purſuits: and thus, by rendering literature a faſhionable accompliſhment, ſecures to it an eſtimation which it has not always obtained, and gains for it a patronage which it has not always enjoyed.

Among the various branches of uſeful and ornamental learning, none ſeems more fully to require this ſanction and ſupport than that denominated claſſical. It has frequently been attempted, in our times, to depreciate the value of the dead languages, as they are called, and to exalt modern at the expence of ancient genius. The injuſtice, however, of theſe ſlippant declaimers againſt *verbaliſts* and *grammarians* is evident; and impartial judgment will ever be compelled to declare that more ſterling ſenſe, more accurate reaſoning, and more perfect compoſition are to be found in the works of the great writers of antiquity, than can be readily diſcovered in thoſe of a more recent date.

With theſe ideas fully preſent to our minds, the intelligence that the ſtudies of a man of birth and fortune had been directed to the tranſlation of a juſtly celebrated ancient hiſtorian, could not be deſtitute of intereſt and ſatisfaction. Dr. Steuart, to whoſe pen we are indebted for the volumes under our preſent conſideration, we underſtand to be a lineal deſcendant of one of the five brothers, from the eldeſt of whom ſprung the royal family of that name. Attached in the more early periods of life to military purſuits, he has withdrawn from the profeſſion of arms about ſixteen years; and now ſpends his time, which is chiefly devoted to literature, on an eſtate that has deſcended from father to ſon for a period of almoſt four hundred years.

Two quarto volumes, employed on an author, whoſe original compoſitions would ſcarcely fill the fourth part of one, might, at firſt ſight, appear to be extravagant. But independent of a tranſlation of the Catiline conſpiracy, the Jugurthine war, and the two letters addreſſed to Cæſar, accompanied with a profuſion of notes, illuſtrative of the chief actors on that buſy ſcene, or calculated to throw additional light on the narrative of the hiſtorian, we are preſented with a Life of Salluſt, and an Eſſay on his Genius and Writings; which, together with the authorities brought forward to ſupport them, completely occupy the firſt volume.

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The difficulties attendant upon literary biography are well known, and are fairly ſtated by this author at the opening of his work, but a life of Salluſt appeared to us attended by peculiar diſadvantage. The ſoil, confeſſedly barren, had already been explored by enquirers of reputation, and it was reaſonable to expect that the few flowers or fruits it produced had been gathered by their hands. The life of Salluſt, written by Le Clerc, had obtained conſiderable celebrity: nor had much of importance been added to it by De Broſſes, the Abbè Thyvon, or Profeſſor Meiſner. We imagined, therefore, that the preſent writer would be found treading in the ſteps of the firſt named critic, and expected that we ſhould meet with little of novel information. But theſe prepoſſeſſions (it is with pleaſure we confeſs it) were diſcovered, on inveſtigation to be erroneous. Dr. Steuart has thought and examined for himſelf. The conſequence is, that Le Clerc and his followers are convicted of much unfairneſs, and the character of the hiſtorian is placed in a more favourable point of view, than that in which it has hitherto been contemplated by the majority of learned men. For ourſelves, we are not aſhamed to confeſs, that the labours of Dr. S. have removed ſome opinions which we had entertained unfavourable to Salluſt. It is probable that they may produce ſimilar effects on the minds of many of our readers. We ſhall, therefore, with all poſſible brevity, place before them the reſult of his enquiries; and although we may occaſionally object to the reaſoning of this ingenious ſcholar, our objections will not be found materially to affect his concluſions; and will be received, we truſt, with the liberality with which they were written.

Caius Criſpus Salluſtius was born at Amiternum in the 86th year before the Chriſtian æra. The rank of his anceſtors is uncertain: but ſome circumſtances in his writings render it not improbable that his family was Plebeian. Having paſſed his more early years at his native town, he was removed to Rome, where he had the advantage of profiting by the leſſons of Atteius Prætextatus, ſurnamed Philologus, a grammarian of reputation and a rhetorician of celebrity. The profeſſion of arms, and the exerciſes of the gymnaſium purſuits, ſo congenial to the diſpoſitions of the Roman youth, and ſo flattering to their ambition, appear to have had leſs charms for Salluſt than the ſtudies that adorn the mind. He devoted his time to the cultivation of eloquence and the attainments of philoſophy; and under the ſtrict leſſons of Atteius, acquired that ſententious ſeverity of ſtyle for which he is ſo much diſtinguiſhed. But although eloquence

ſeems to have been his favourite purſuit, it does not appear that Salluſt ever attained to diſtinction as a forenſic pleader.

" Cicero, who commemorates in one part or another of his writings, all the eminent ſpeakers of that day, makes no mention of the name of Salluſt. Nor ſhould we wonder, with ſome, at ſuch an omiſſion, or (*nor*) impute it to the enmity which, it is well known, ſubſiſted between them. The great critic, in that beautiful tract, where he delineates the illuſtrious orators of Rome, lays down the prudent reſolution of wholly abſtaining either from the commendation or cenſure of living characters. Whether therefore, it was, that the hiſtorian, like many men of uncommon endowments, felt a want of that confidence and ſelf-poſſeſſion, that fluency of ſtyle, and intrepidity of manner, which are requiſite for buſineſs or popular addreſſes it is impoſſible to aſcertain. But we may pretty confidently believe, that if ever he had hopes of riſing as a public ſpeaker he very ſoon abandoned the deſign *."

The times on which it was the misfortune of Salluſt to be thrown were ſingularly unfortunate. The exceſſes of Sylla, who, at a date not long ſubſequent to that of the hiſtorian's birth, had attained to ſovereign dominion, together with the atrocities of Catiline and his aſſociates, whoſe conſpiracy was formed when Salluſt had about reached his twenty-ſecond year; theſe had accuſtomed his countrymen to every ſpecies of crime, and had effaced from the public mind the ſtern virtue of the Roman character. From the effects of that moral turpitude which diſgraced the age in which he lived, Salluſt has not been conſidered as free. He has been accuſed on the authority of a paſſage quoted by Gellius from Varro, of an intrigue with Fauſta, the wife of Milo, and daughter of the dictator Sylla: an intrigue which, in its conſequences, is ſaid to have ſubjected him to public diſgrace, and perſonal caſtigation. He is reported to have been unmercifully beaten, and to have been compelled to purchaſe his liberty by the payment of a conſiderable ſum. From this diſgraceful imputation, Dr. Steuart labours with no ſmall degree of zeal to liberate his author; and the amount of his arguments we ſhall attempt to place before the reader. With regard to the declaration of A. Gellius, that he borrowed the anecdote in queſtion from Varro, he remarks, that the former ſpeaks from memory only, and does not here, according to his uſual practice when certain of a fact, give the paſſage

* Vol. i. p. 10.

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from the original work; and in the preſent caſe from Varro's treatiſe *De Pace*, to which he refers. It ſeems, therefore, he thinks, by no means impoſſible that Gellius miſtook the uncle for the nephew, or at leaſt for ſome other Salluſt than the hiſtorian, ſince five or ſix perſons bearing that name are mentioned by Cicero alone. To theſe conſiderations others are added, drawn from the works of Horace. The name of Salluſt twice occurs in his poems: once in the Odes, a ſecond time in the Satires. The latter paſſage is as follows:

" Audire eſt operæ pretium, procedere rectè
Qui mœchis non vultis, ut omni parte laborent;
Utque illis multo corrupta dolore voluptas,
Atque hæc rara, cadat dura inter ſæpe pericla.
Hic ſe præcipitem tecto dedit, ille flagellis
Ad mortem cæſus - - - -
- - - - - - - -
Tutior at quanto merx eſt in claſſe ſecundâ
Libertinarum dico, Salluſtius in quos
Non minus inſanit quam qui mœchatur," &c.
Sat. Lib. i, ii.—41 & 129.

Now the old ſcholiaſts on this paſſage, who poſitively aſſert that, by '*ille flagellis ad mortem cæſus**,' the hiſtorian is intended, aſſert alſo that the Salluſt addreſſed in the Ode is the ſame with the Salluſt alluded to in the Satires. But the perſon to whom the Ode is addreſſed cannot poſſibly be the author with whom we are concerned: for Phraates, king of Parthia, is there ſpoken of as having been reſtored to the throne of his anceſtors; an event which did not take place till the reign of Auguſtus, and certainly long after the hiſtorian's death. The diſgraceful ſtory muſt, therefore, ſays Dr. S. belong to ſome later Salluſt, and cannot, without manifeſt violation of chronology, be aſcribed to the illuſtrious writer of that name.

We cannot, on this occaſion, forbear to remark that the reaſoning here adopted is manifeſtly inconcluſive. It depends upon an aſſumption which is far from being certain; that in pronouncing the Salluſt of the Ode and the Salluſt of the Satire to be one and the ſame perſon, the older ſcholiaſts could not have been miſtaken. For ſuch an aſſumption we

* Salluſtius Criſpus in Fauſtæ filiæ Syllæ adulterio deprehenſus ab Annio Milone flagellis cæſus eſſe dicitur, quod Aſconius Pædianus in vitâ ejus ſignificat.

ſee no grounds. They have clearly erred in one point, why not in another? Why is it not as probable that they were deceived in pronouncing the Salluſt of the ode, and the Salluſt of the ſatire to be the ſame individual, as that they were ſo deceived in affixing the diſgraceful ſtory on the character of the hiſtorian? Viewing their teſtimony in the moſt favourable light it can only be conſidered as neuter: but if we recollect how much more eaſily an identity of names may have led them, without examining into its agreement with chronology, to ſuppoſe at the ſame time an identity of perſons, than an hiſtorical fact could have miſguided and deceived them, their evidence may be thought to preponderate againſt Salluſt. It will be added alſo, by ſuch as maintain his guilt, that the authority of Gellius is not to be abandoned for ſlight ſuſpicions: that he is an author whoſe general accuracy has ſeldom been impeached: that his habits were thoſe of a careful enquirer: and that if we are to give up authorities on the mere poſſibility that they may have been deceived, a hoſt of ſcruples may be raiſed againſt almoſt every part of hiſtory and almoſt every recorded fact.

By the obſervations which we have now thrown out, we mean only to expreſs our conviction that no argument can be drawn from the commentators on Horace in favour of the hiſtorian's innocence. Dr. Steuart attempts to vindicate his author on other grounds. He obſerves,

"As vice and virtue are qualities diametrically oppoſite in their nature, we may aſſert that the exiſtence of one, in any remarkable degree, neceſſarily implies the abſence of the other. Great intellectual culture, and great intellectual debaſement, have a cloſe analogy to thoſe qualities, and are often their reſpective concomitants: accordingly it may be believed that the former can no more coaleſce with groſs exceſſes of vice than the latter can have place amidſt high ſentiments of virtue. If this be true, it will follow, of courſe, that the evidence, which would attribute to Salluſt almoſt every crime that can diſgrace and degrade human nature, muſt even at firſt ſight appear ſuſpicious; and it will be ſtill more invalidated when we reflect, that he who found leiſure only for ſo good mental efforts could not, probably, be ſunk, as is ſuppoſed, in the loweſt depths of profligacy." Vol. i. P. 18.

For the honour of human nature, we could wiſh this doctrine to be true. For the credit as well as comfort of ſociety, we could wiſh that fools only were knaves. But in eſtimating the propenſities of the human mind, we muſt have recourſe to other conſiderations than ſpeculative and metaphyſical

phyſical arguments. Speculative and metaphyſical arguments are, indeed, in themſelves uſeful and therefore proper: but as in phyſics ſo alſo in morals, theorems legitimately derived will be found on experiment to require conſiderable correction; and from cauſes apparently minute, and conſequently of difficult calculation, will in practice prove to be almoſt inapplicable. In eſtimating the influence of any given power on the mind of man we muſt have recourſe to facts. Now what ſays hiſtory? Does it authorize us to pronounce that great mental acquirements are ſufficient to guard their poſſeſſor from great moral turpitude? The very hiſtories to whoſe tranſlation Dr. S. has devoted his time anſwer moſt deciſively in the negative. Catiline was diſtinguiſhed by extraordinary genius, wonderful memory, eloquence, vigilance, and dexterity. Yet, theſe uncommon intellectual bleſſings were inſufficient to check him in his profligate career, or to recall him to any ſenſe of decency and virtue. Jugurtha had accompliſhments natural and acquired, which might have placed him on the firſt pedeſtal in the temple of fame, and would have ſecured to him the applauſe and eſtimation of the world. Yet, great as their abilities confeſſedly were, by the one they were directed to the overthrow of his country; by the other, to the purpoſes of ingratitude and murder. What ſhall we ſay of Pope Alexander the Sixth, and his ſon Cæſar Borgia? What of a Murray, a Lethington? What of a Savage, a Chaterton, a Dermody? What but that the moſt gigantic underſtandings are no ſecurity for rectitude of conduct; and that we muſt eſtimate the moral characters of mankind by a far different ſtandard than that of their intellectual powers. Were further arguments neceſſary to prove the truth of this poſition, we might diſcover them in the conduct of that individual whoſe life and character we are now diſcuſſing. We ſhall find, as we proceed, his vaſt underſtanding yielding to the moſt ſordid temptations. We ſhall ſee him graſping at wealth, without conſcience and without feeling; accepting a Roman province for the very purpoſe of plundering it; ſecure, in his ill-gotten wealth, of impunity and even favour.

Still, however, we think Dr. Stewart right in rejecting the ſtory relating to the dictator's daughter. Our opinion is founded on the ſilence of the declamations formerly attributed to the pen of Cicero. That *he* was not the author of them we are fully convinced; but that they were the production of ſome ancient rhetorician, the alluſion made to them by Quintilian is a ſufficient proof. The invectives

which they pour out on the character of Salluſt muſt convince us that ſuch a ſtory, had it then been in circulation, would have been eagerly graſped at by the compoſer of theſe pieces. Nor had time elapſed, ſuppoſing the anecdote to have been true, ſufficient to have effaced it from the recollection of the world. But to this ſtory no alluſion is made: a proof that it never had its foundation in truth, ſuperior to a hoſt of evidence deduced from preſumptive argument*.

But whatever may have been the irregularities in which Salluſt occaſionally indulged, from his pleaſures as well as ſtudies, he was awakened by the calls of ambition. At what preciſe period he began his public career in the capacity of quæſtor is uncertain, the age at which a Roman became eligible to that office being itſelf uncertain. Suppoſing him to have obtained this firſt ſtep to public honours in his twenty-fifth year, it will fix the date to that memorable period, which was diſtinguiſhed by the triumvirate of Cæſar, Pompey, and Craſſus. Of this portion of the hiſtorians life no particulars have deſcended to us. But from his known attachment to Julius Cæſar, we may juſtly conclude that he was a favourer of that party, who procured the baniſhment of the patriotic Cicero. During a ſpace indeed of eight years, we collect no certain information either of his views or conduct. At that time, namely, in the year of Rome, 701, we find him elected one of the tribunes of the people, in conjunction with Quintus Pompeius Rufus, the grandſon of Sylla, and Titus Munacius Plancus, decided enemies to the Patrician party.

"In the whole of the Roman hiſtory it would be difficult to ſelect a juncture when the commonwealth was more violently convulſed by internal troubles. The authority of the laws proved of little avail over factions inflamed with fury againſt each other, reſolutely bent on accompliſhing their deſigns, and without ſcruple about the means by which their paſſions might be gratified. In inſuring a majority in popular aſſemblies, as often as the common means of intrigue and bribery failed, they ſtraightway had recourſe to open violence. A band of gladiators uſually beſet the Forum: the adverſe party appeared in force to give them battle; and thus the ſtreets of Rome were perpetually rendered a ſcene of blood and tumult.

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* Juſtice forbids us to conceal that this reaſoning is brought forward by Dr. S. in his notes, but he does not reſt his main argument upon it, as, according to our notions, he ſhould have done.

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"About this time, alſo, Cæſar had completed the eighth and laſt campaign of his Gallic victories, and had thoughts of returning to Italy. In the foregoing year, Craſſus periſhed in Aſia, a victim to his ambition, his miſconduct, and his avarice. Julia, Cæſar's daughter, and the wife of Pompey, died nearly about the ſame period; and as thoſe illuſtrious rivals had already began to draw different ways, it was manifeſt that, ere long, they would drop the maſk. Pompey, though late, began to perceive his error. Of his aſſociates in the triumvirate he had weakly become the dupe. He had been awed by the genius of one, outweighed by the wealth of the other, and, in fact, overſhadowed by both: and, ſince Craſſus had fallen, a competition was to be maintained with a formidable rival. Perhaps between Cæſar and Pompey a ſincere cordiality never had ſubſiſted. Joined from the beginning by intereſted views, their union was preſerved by the beauty and accompliſhments of Julia and the mediating aſcendency of Craſſus: but theſe ties diſſolved, they watched each other with deep miſtruſt, and as both had the art to diſguiſe their ſentiments, it was ſmothered only for a ſeaſon in order to break out with fiercer fury." Vol. i. P. 30, 31.

Theſe gloomy proſpects were heightened, and the uſual diſorders of the city were increaſed, in conſequence of the murder of P. Clodius by T. Milo, the former of whom was candidate for the prætorſhip; the latter for the office of conſul. A circumſtance ſo favourable to party views and deſigns did not paſs unimproved. The body was immediately brought to Rome, and expoſed on the roſtra, naked and bleeding to the obſervation of the people. On this occaſion, Salluſt and his colleagues in the tribuneſhip, inflamed the minds of the populace by urging every topic calculated to arouſe their vengeance. They dwelt on the affection borne by Clodius for the citizens, and on the many laws which he had obtained in their favour; nor did they forget to enlarge on the hatred of Milo, of the ſenate, and of Cicero towards Clodius, and even repreſented that venerable body as governed and overawed by the influence of the orator. The moſt outrageous proceedings were the natural reſult of theſe inflamatory harangues. Placing at their head Sextus Clodius, a kinſman of the deceaſed, the people advanced in a tumultuous body to the ſenate-houſe, tore up the ſeats of the magiſtrates and ſenators, which they converted into a funeral pile for their murdered favourite, and thus, perhaps, unintentionally, reduced that building, together with a contiguous and noble edifice, the Baſilica, to aſhes. Nor did their fury content itſelf with theſe ſpecimens of exceſs. They proceeded to attack the houſe of Milo and

thoſe of his partizans, and 'ſpread terror and devaſtation through every quarter of Rome.'

Alarmed at theſe outrages, the ſenate appointed Pompey conſul alone with a power, conferred only on extraordinary emergencies, "to take ſuch meaſures as ſhould preſerve the commonwealth from impending danger." The late diſturbances occupied alſo the attention of that body; and it was propoſed by Hortenſius that a commiſſion ſhould be granted, and that the indictments ſhould be claſſed under two heads; the one comprehending the murder of Clodius, the other, the riots conſequent on that event. Deſirous as the tribunes were that the former ſhould undergo the ſtricteſt inveſtigation, they had no inclination that the latter ſubject ſhould be ſcrutinized; and, by the interpretation of their friend Fuſius, it was decreed that the aſſaſſination ſhould have a ſeparate hearing.

'A ſuit againſt Milo was accordingly commenced;' and it was enacted by the influence of Pompey, that three days ſhould be appropriated to the production of evidence, 'that on the fourth the parties ſhould be cited to appear,' and that on the fifth judgment ſhould be pronounced. Strenuouſly exerting themſelves on the ſide of Clodius, Salluſt and his colleagues demanded that the ſlaves of Milo ſhould be examined by torture, and inſiſted that the murder was a premeditated act: producing in proof of this their aſſertion, the inhabitants of the Bovillæ, together with Caſſinius Schola, the friend and attendant of Clodius. The evidence for Milo was ably brought by Hortenſius, Cicero, and Marcellus. The former reſiſted the demand of queſtioning the ſlaves by torture, the two latter aſſiſted by Milo himſelf, croſs-examined Schola and the inhabitants of the Bovillæ, and contended that Clodius, not Milo, was the plotter of aſſaſſination. All their efforts, however, were unavailing againſt the tide of popular prejudice, increaſed by the appearance of the widow of the deceaſed, clothed in mourning apparel, and demanding juſtice againſt the murderer of her huſband.

Sentiments ſo favourable to the intereſt of their party were not neglected by Salluſt and Rufus. During the four days previous to the final deciſion of the cauſe, they ſeized every opportunity of appealing to the minds and paſſions of the multitude, and even ventured to inſinuate that Cicero himſelf had planned and abetted the atrocious deed. At length the awful day arrived which was to decide their famous trial. Early in the morning the ſhops were cloſed throughout the city, at the inſtance of Munatius the colleague

of

of Salluſt. An immenſe crowd aſſembled: even the tops of the houſes commanding a view of the forum were crowded with ſpectators. As to the forum itſelf, that, and its avenues, had been guarded with a body of armed troops by Pompey, who himſelf arrived at about eight in the morning in all the pomp of office, and ſtationed himſelf near the treaſury amidſt a guard of ſoldiers. The cauſe was opened by Appius in a nervous ſpeech, ſuppoſed to have received ſome touches from the pen of Salluſt, or that of his friend and tutor Atteius; and he was ſeconded and ſupported by Antony and V. Nepos. Milo, in this important juncture, was aſſiſted by men elevated in rank and celebrated for eloquence: by Hortenſius, Marcellus, and Cicero. The two former, however, who, as we have already ſeen, had diſtinguiſhed themſelves in prior ſtages of the buſineſs, gave way at this nice and difficult moment to the fame and talents of the latter, and truſted the defence to his management and care. But among the virtues of that undoubtedly great man, fortitude ſeems to have had no place. The armed forces that ſurrounded the tribunal, the angry clamours and menaces of the populace overwhelmed him with terror. 'His arguments died away upon his lips,' his ſpeech was ſhort, feeble, inconcluſive. The reſult was ſuch as might naturally be expected. Milo was condemned to exile and retired to Marſeilles.

The active zeal diſplayed by Salluſt in this trial could not but prove odious to the leading members of the ſenate, and they ſeized the earlieſt opportunity of ſhowing their averſion. On the quinquenial review of that body, which happened in the following year (A. U. C. 704) many partizans of Cæſar were degraded from the ſenatorial dignity by the cenſors A. Claudius and Piſo; among others our hiſtorian; upon the pretext (as ſeems probable from the account of the old grammarians) that he had intrigued with the wives and daughters of freedmen. In this ſtate of diſgrace he remained not long. In little more than a year after his expulſion he was appointed a ſecond time to the quæſtorſhip, and conſequently regained his ſeat in the ſenate, by the influence of Cæſar; who in the year U. C. 704, poured his victorious army into Italy, and in the ſubſequent year vanquiſhed the forces of his adverſaries, by his triumph over Pompey, in the plains of Pharſalia.

It is to theſe memorable and intereſting periods that Dr. Steuart fixes the date of the celebrated letters, addreſſed by Salluſt to the conqueror, De Rep. Ordinan. the order of which, as he alſo juſtly obſerves, is prepoſterouſly inverted

in the editions of that writer's works. What effect they had on the mind of that great ſtateſman, it is impoſſible to determine; but we find that the hiſtorian enjoyed a great portion of his regard, and on his appointment to the conſulſhip in 707, obtained the office of prætor, and attended him into Africa. To this period nearly we muſt alſo aſcribe Salluſt's union with Terentia, the repudiated wife of his political adverſary Cicero: a woman of high birth, and uncommon talents, but bold, ambitious, and domineering. The motives of this choice it would be fruitleſs to inveſtigate: yet, perhaps, the enmity born by each to the former huſband of the lady, might without injuſtice be ranked among the number.

Great as had been the victory gained by Cæſar over Pompey 'the flames of civil war' were not thereby 'extinguiſhed.' The ſhattered remains of that general's army had rallied in Africa under the auſpices of Cato, Scipio, and other leaders. In that country the name of Scipio had great weight and power; and to oppoſe this dangerous combination was an early object of Cæſar's care. In the body deſtined for this ſervice Salluſt obtained a poſt. As lieutenant he was placed at the head of the tenth legion and ſome other troops, with orders to advance by the way of Capua 'to the neareſt port, from which they might paſs over to the African coaſt.' On their arrival at the ſea-ſhore, the forces who had been kept in ignorance as to their ultimate deſtination, broke out into open mutiny; declared that it was their determination not to quit Italy, inſiſted upon their diſmiſſion, and demanded the donative promiſed to them at Pharſalia. The moment was critical and called for reſolution. Nor did any want of it appear in Salluſt. Promiſes, threats, and remonſtrances were tried, but tried in vain. From 'murmurs, the mutineers proceeded to open violence;' when the prætor, finding that he was expoſing his life to danger without even a proſpect of reſtoring order, ſet out for Rome to lay the matter before Cæſar. On his departure being known, the fury of the ſoldiers diſplayed itſelf in acts of outrage and atrocity. The moſt deſperate purſued their commanding officer, and ſlaying, without diſtinction, whomſoever they chanced to meet, puſhed forward to the city.

"Cæſar had intelligence of their arrival; and learning that they had tumultuouſly aſſembled in the Campus Martius, he haſtened to the ſpot, where he gave an example of that powerful aſcendency which he ever poſſeſſed over the minds of the troops. It was on this occaſion that he is ſaid to have compoſed their fury by the memorable application of a ſingle expreſſion, "Romans" *(Quirites)*! inſtead of that more endearing title of "fellow

" fellow ſoldiers," by which he uſually addreſſed them. With one accord they returned to their duty and offered themſelves to be decimated in expiation of their offence.

" Soon after this Cæſar landed in Africa, about the month of January, in ſpite of the inconveniences of the winter ſolſtice, and the unpromiſing auguries of the ſoothſayers, and, coming upon his enemies who were unprepared, brought the war in that quarter to a proſperous iſſue. By the ſudden manner of his departure from Italy, magazines and ſtores had not been provided in ſufficient abundance. The victualling tranſports, likewiſe, had, through contrary winds, parted from the fleet; and, on his arrival in Africa, ſerious apprehenſions were entertainted of a ſcarcity of proviſions for the army.

" A few days after the debarkation of the troops, intelligence being brought that a valuable magazine of corn and other ſtores had been formed at Cercina, then in the hands of the enemy, Salluſt was diſpatched with a detachment of the fleet and peremptory orders to make himſelf maſter of the iſland. ' As to the poſſibility of the attempt,' ſaid Cæſar to his lieutenant on giving him his inſtructions, ' it is needleſs to deliberate. Our circumſtances are ſuch as to admit of no room for delay, and no excuſe for diſappointment.' The vigorous character of Salluſt was not calculated to diſappoint the confidence thus repoſed in him, and he executed the ſervice with equal celerity and ſucceſs." Vol. i. P. 56, 57.

What further ſervices Salluſt may have rendered to Cæſar, we have no means of aſcertaining. Probably they were conſiderable; as we find that, on the dictators ſetting out for Italy, Salluſt was entruſted with the African province, and was placed at the head of an army, with the rank of proconſul. To his reſidence in Numidia we probably owe the hiſtory of the Jugerthine war, although its publication was delayed to a ſubſequent period of time. His office in that country certainly afforded opportunities of conſulting documents which, in any other ſituation, muſt have been inacceſſible; and we find that he availed himſelf of them. Every ſource of information ſeems indeed to have been explored. The various accounts of Africa were compared, the archives of King Hiempſal were examined; the ſcenes of the moſt remarkable engagements were viſited. The ſucceſs of the hiſtorian was correſpondent to his diligence; and the Jugurthine war has been ranked by able critics among the maſter pieces of hiſtorical compoſition: valuable not more for beauty and eloquence of language, than for fidelity of narrative, and accuracy of topographical deſcription.

Glorious would it have been to the character of Salluſt, if his conduct as a governor had been as laudable, as his in-

telligence as a writer. But, unfortunately, that beautiful theory of morals which he occaſionally diſplays in his works, was totally at variance with his individual practice. Numidia, as we have before mentioned, he conſidered as a fund deſtined to the improvement of his private fortune. He appears to have pillaged it without mercy, to have robbed it without reſtraint; and in about a year he returned to Rome poſſeſſed of immenſe wealth, and followed by the groans and curſes of his harraſſed ſubjects. In vain did the oppreſſed Numidians exclaim againſt his rapacity; in vain did they commence a proſecution againſt their late governor. Wealth was a ſufficient ſhield to guard him from the arm of juſtice; and by ſharing with Cæſar a portion of the ſpoils, he eaſily baffled all enquiry into his provincial adminiſtration.

This act of rapacity, as nefarious as it was unfeeling, Dr. S. attempts to juſtify, upon various conſiderations. He talks much of the degenerate ſtate of the Romans at the time: of the provinces being the chief means by which the nobles were enabled to ſupport themſelves in affluence; of their diſtance from the controul of the ſenate and the people. He obſerves, that "the acceptance of bribes, or the exerciſe of rapacity, came ſoon to be conſidered as a venial error, and at length almoſt ceaſed to fix a ſtain on the reputation." And he adds, "that as no man has the power of acting equal to that of thinking; ſo his conduct cannot always exemplify his rules: and that he may ſeem worſe, merely becauſe it was expected he ſhould be better than the generality of the world." This vindication is grounded upon ſuch principles we never can approve, and did not expect to receive from a man ſo generally correct as the ingenious tranſlator. Degenerate as Rome confeſſedly was, ſtill examples of virtue were not ſo rare as to render common juſtice a phœnix, or common humanity a miracle. What to Cicero was eaſy, to Salluſt was poſſible; and although that perfection of morals, ſo beautiful in theory, it would be abſurd to expect to ſee exemplified in practice: yet, ſurely in the public conduct of a man of wiſdom, and of honeſty, we may look for ſome traces of propriety, ſome veſtiges of decorum. What would a Britiſh ſenate, what would Dr. S. himſelf, pronounce on the perſon who ſhould defend a corrupt governor of our Indian territories upon ſuch grounds? What would be ſaid of a pleader, who, admitting that the natives had been plundered without mercy, reſted his argument on the venality of former governors, and the invitations to miſconduct which the province

vince held out? If ſuch a plea could for a moment be heard without indignation, we ſhould ſink in deſpair, and breath out a farewel ſigh over the ruins of integrity. Salluſt's conduct admits of no palliation: every attempt to ſtrip it of its native turpitude is repugnant to our feelings. We do not ſay that the hiſtorian's guilt was increaſed by the cenſure with which he has branded that of others, but it is rendered more prominent; and, if we may ſo ſpeak, more tangible. Every ſtigma with which he has marked the profligacy of his countrymen, is a ſentence of reprobation upon his own, and leaves us in amazement at the unbluſhing hardihood that could contemn thoſe principles of rectitude, acknowledged by himſelf to be of univerſal obligation. He is condemned, he is unequivocally condemned, by his own verdict; and we ſhould be pleaſed to ſee every ſyllable advanced on this ſubject, in his behalf, changed into the merited language of indignant reproof.

Enriched by the ſpoils of the African province, and enabled to ſpend his days in eaſe and ſplendour, Salluſt purchaſed a large tract of ground on the Quirinal Hill. On this he erected a palace of royal magnificence, commanding a proſpect the moſt delightful, and adorned it with gardens which became the pride of Rome. In this enchanting ſituation he employed himſelf in literary purſuits. Here it was that he publiſhed his account of Catiline's conſpiracy, and ſoon after that of the Jugurthine war, pieces which have deſervedly ranked with the fineſt ſpecimens of compoſition. Here he alſo found leiſure to draw up his hiſtory, a work of which only a few fragments remain, ſufficient to excite our admiration of its excellence, and an unavailing regret for its loſs.

After a period of nine years ſpent in this retreat, the hiſtorian died at the age of fifty-one, An. U. C. 718. Having no children of his own, his ample poſſeſſions paſſed to the grandſon of his ſiſter, and we find the family to have flouriſhed with undiminiſhed ſplendor to a late æra of the Roman empire.

On the eſſay on the literary character and writings of the hiſtorian we have not ſpace to enlarge, and the variety of matter which it contains admits not of abridgement. We can venture, however, to aſſure the claſſical reader, that it will abundantly recompence an attentive peruſal. One or two points we ſhall conciſely notice, becauſe to us they appear to be erroneous, and becauſe any error from the pen of Dr. S. is likely to receive extenſive circulation, and ready acceptance.

" But

" But the great virtues of Thucydides that attracted Salluſt's imitation were brevity and ſtrength, and to theſe he added no inconſiderable ſhare of that dignified auſterity, ſo obſervable in in the compoſitions of the Greek hiſtorian. The tongue in which he wrote, was every way inferior to its prototype. In derivation and inflexion, the two great artifices of language, it was far more deficient, and it could not boaſt of that ſurpriſing variety both in harmony and expreſſion, which the *four different dialects of the Greek are calculated to convey*. With ſuch diſadvantages he certainly was unable to follow Thucydides with equal ſteps: yet, if he fell ſhort of his copiouſneſs he equalled his ſtrength and *exceeded his brevity*." Vol. i. P. 251.

To this we beg leave to ſay, that from the *different* dialects of the Greek tongue, no advantage could be derived to Thucydides: ſuch a mixture would be incongruous and inadmiſſible. Attic, and Attic only, is the ſtandard of his writings, and if he occaſionally ſeems to deviate from that ſtandard, the cauſe muſt be ſought for not in him, but his tranſcribers. The truth of this, indeed, Dr. S. admits in a note on a ſubſequent paſſage of his eſſay, where he obſerves, that the ſtyle of Thucydides, inſtead of being " outlandiſh" as " Aſcham ſuppoſes" (and as it muſt have been had he introduced a promiſcuous uſe of dialects) " is moſt truly Attic." A declaration perfectly correct in itſelf, and entirely ſubverſive of the above theory.

As to Salluſt having exceeded Thucydides in brevity we doubt the fact. If, indeed, the deciſion of a critic of unqueſtionable ability be not groſsly unſound, the opinion muſt be abandoned.

" Thucydides," ſays Cicero, " omnes dicendi artificio, meâ ſententiâ facile vicit: qui ita creber eſt rerum frequentiâ, ut verborum prope numerum, ſententiarum numero conſequatur; ita porro verbis aptus & preſſus, ut neſcias utrum res oratione, an verba ſententiis illuſtrentur." *Cic.* De. *Or.* Lib. 2. Cap. 13. Vol. i. P. 214. Ed. Olivet.

And again,

" Antiquiſſimi fere ſunt . . . Pericles atque Alcibiades, & eâdem ætate Thucydides: Subtiles, acuti, breves; ſententiis magis quam verbis abundantes." Id. Lib. 2. c. 22. P. 214. Ed. Olivet.

Speaking of the ſpeeches introduced into ancient hiſtory this tranſlator obſerves.

" Theſe favourite compoſitions were no tiſſue of fancy nor arbitrary diſplay of the rhetorical art. As far as they regarded the matter or argument, many of them were real ſpeeches *actually*

ally delivered in the council or in the field. *Thucydides declares that thoſe in his hiſtory were of this deſcription*, and we have reaſon to think, that the greater part of the orations in Xenophon and Salluſt proceeded, at leaſt in ſubſtance, from the eminent perſons to whom they are attributed."

With reſpect to the ſpeeches of Thucydides, we are inclined to think that they were chiefly drawn from the ſources of his own mind, and are no more the ſpeeches of the perſons into whoſe mouths they are put, than thoſe drawn up by Dr. Johnſon were delivered by the parliamentary orators of the day. But let ſcholars judge for themſelves from the following paſſage of the Greek hiſtorian.

" Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἢ μέλλοντες πολεμήσειν, ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν ἐμοί τε ὧν αὐτὸς ἤκουσα, κ᾽ τοῖς ἀλλοθέν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ᾽ ἂν ἐδόκουν μοι ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται." L. 1. c. 22. P. 17. *Ed Duker.*

We muſt here cloſe our obſervations for the preſent on this elegant publication, reſerving what we have further to offer upon it for a future number.

[*To be continued.*]

ART. II. *Letters to a Young Lady, in which the Duties and Character of Women are conſidered, chiefly with a Reference to prevailing Opinions. By Mrs. Weſt, Author of Letters to a Young Man, &c.* 3 vols. 12mo. 1l. 1s. Longman and Co. 1806.

THE author of theſe letters has had a full ſhare of the public favour, and has truly deſerved it. She has deſerved it from the ſpirit, the variety, and the excellent tendency of her publications. We were among the firſt to cheer her on her way, and we are glad to animate her in her future progreſs. Like her preceding works, this alſo is unexceptionable —indeed highly important in its object. But we muſt frankly acknowledge, that we have diſcerned leſs of care and poliſh in her compoſition, and occaſionally an inflation of ſtyle, with

ſomething not altogether unlike affectation, which does not appear to belong to Mrs. Weſt. We ſhould be ſorry to ſuppoſe, that ſucceſs has at all abated her care. It is time, however, to give the reader an account of what may be expected from the preſent publication.

Having obtained conſiderable and deſerved praiſe from her work relative to the employments, accompliſhments, and duties of young men, the author was naturally adviſed by her friends to make the character and duties of her own ſex the ſubject of a ſeparate and ſimilar publication. This ſhe has accordingly done in the form of letters to a young female friend. It conveys, indeed, a moſt refined compliment to this lady whoever ſhe may be, for at the end of her introduction, Mrs. Weſt ſays there is a kind of preſumptuous impertinence in the choice of the medium through which theſe reflections are conveyed to the public, which only the ſweetneſs of Miſs M.'s diſpoſition could excuſe, or the unequivocal merit of her character counteract.

Theſe letters are fifteen in number. The firſt gives an introductory ſketch of the writers deſign, and treats principally of the too free behaviour of married women, with the dangerous increaſe of luxury and extravagance, the duties, reſources, and rewards of the ſex, which things are propoſed as the ſubjects of the enſuing correſpondence.

The ſecond letter treats of the original deſtination of women. Their happy ſituation in this country, their trials, their ſubjection to work, their phyſical conſtruction for retirement, unfitneſs for public buſineſs, with ſome very ſenſible and pertinent reflections on the reigns of our female ſovereigns.

With the third letter we have been particularly pleaſed. It diſcuſſes the change of manners in the middle claſſes of life, and here we think proper to give an extract.

"Would to heaven our ſex could be vindicated from the heavy cenſure that muſt fall upon thoſe who, to purchaſe the *eclat* of a few years, not the *happineſs* of an hour, involve themſelves and families in deſtruction! An impartial review of living manners compels me to confeſs, that we are in this point often more culpable than our weakly indulgent partners. It is Eve who again entreats Adam to eat the forbidden fruit; he takes it, and is undone. Men in this rank of life have generally leſs *taſte* than women; they are amuſed by their buſineſs through the day, and at its weary cloſe they would generally be contented with the relaxation which their own families afforded, if thoſe families were ſocial, domeſtic, cheerful, and deſirous to promote their amuſement.

amuſement. But ſince the potent decree of faſhion determined it to be unfit for the wife of a man in reputable circumſtances to employ herſelf in domeſtic arrangements, or uſeful needle work, time has proved a ſevere burden to people who are deſtitute of inclination for literature. To relieve themſelves from a load, the weight of which they are too proud to acknowledge, they have felt obliged to mingle with what is called the world. Did any of theſe adventurous dames conſider the heavy ſervices which this aſſociation requires, did they fairly rate the fatigue, the perplexity, the ſlavery of being *very genteel* upon a *limited* ſcale, they would think it better to prefer a plain ſyſtem of ſocial comfort, even at the expence of that ridicule which, I lament to ſay, ſuch a deviation from refinement would incur. Yet, when there is no houſekeeper in the ſpice-room, nor butler at the ſideboard, an elegant entertainment occaſions more labour and perplexity to the miſtreſs of the houſe, than ſhe would undergo by a regular performance of ſervices highly beneficial and praiſeworthy. What anxiety is there that every part of the ſplendid repaſt ſhould be properly ſelected, well-dreſſed, and ſerved in ſtyle! What care to keep the every-day garb of family economics out of ſight, and to convince the gueſts that this is the uſual ſtyle of living; though, if they credit the report, it muſt only confirm their ſuſpicion that their hoſteſs is actually inſane. What bluſhing confuſion do theſe *demi*-faſhioniſts diſcover, if detected in any employment that ſeems to indicate a little remaining regard for prudence and economy! What irregularity and inconvenience muſt the family experience during the days immediately preceding the gala! what irritation of temper, what neglect of children, what diſregard of religious and ſocial offices! And for what is all this ſacrifice? to procure the honour of being talked of; for happineſs, or even comfort, are rarely expected at ſuch entertainments. Notwithſtanding all due preparation, ſomething goes wrong, either in the dinner or the company. The face of the inviter diſplays mortification, inſtead of exultation; and the invited diſguiſe the ſneer of ridicule under the fixed ſimper of affected politeneſs. Nor let the giver of the feaſt complain of diſappointment. She aimed not to pleaſe, but to dazzle; not to gratify her gueſts by the cheerful hilarity of her table, but to announce her own ſuperiority in taſte or in expence. When the hoſpitable hoſteſs ſpreads her plain but plentiful board for friendſhip and kindred, for thoſe whom ſhe loves or reſpects, thoſe whom ſhe ſeeks to oblige, or thoſe to whom ſhe wiſhes to acknowledge obligation, where vanity and ſelf are kept out of ſight, and real generoſity ſeeks no higher praiſe than that of giving a ſufficient and comfortable repaſt with a pleaſant welcome, a taſtidious obſervance of any accidental miſtake, or trivial error, might be juſtly called ill-nature and ingratitude; but when oſtentation

ſummons her myrmidons to behold the triumph, let ridicule join the party, and proclaim the defeat.

"But this inſatiable monſter, a rage for diſtinction, is not content with ſpoiling the comforts of the cheerful regale; luxury has invented a prodigious number of accommodations in the department of moveables; and the miſtreſs of a tiny villa at Hackney, or a ſtill more tiny drawing-room in Crutched Friars, only waits to know if her Grace has placed them in her baronial reſidence, to pronounce that they are comforts without which no ſoul can exiſt. Hence it becomes an undertaking of no little ſkill, to conduct one's perſon through an apartment twelve feet ſquare, furniſhed in *ſtyle* by a lady of *taſte*, without any injury to ourſelves, or to the fauteuils, candelabras, conſoletables, jardiniers, chiffoniers, &c. Should we, at entering the apartment, eſcape the work-boxes, foot-ſtools, and cuſhions for lapdogs, our *debut* may ſtill be celebrated by the overthrow of half a dozen top-gallant ſcreens, as many perfume jars, or even by the total demolition of a glaſs cabinet ſtuck full of ſtuffed monſters. By an inadvertent remove of our chair backwards, we may thruſt it through the paper frame of the book-ſtand, or the pyramidal flower-baſket; and our nearer approach to the fire is barracadoed by nodding mandarines and branching luſtres. It is well, if the height of the apartment permits us to glide ſecure under the impending danger of cryſtal lamps, chandeliers, and gilt bird-cages inhabited by ſcreaming canaries. An attempt to walk would be too preſumptuous, amidſt the oppoſition of a hoſt of working-tables, ſofas, rout chairs, and ottomans. To return from a viſit of this deſcription without having *committed* or *ſuffered* any depredation, is an event almoſt ſimilar to the famous expedition of the argonauts. The fair miſtreſs, indeed, generally officiates as pilot; and by obſerving how ſhe folds or unfurls her redundant train, and enlarges or contracts the waving of her plumes, one may practiſe the dilating or diminiſhing graces according to the moſt exact rules of geometrical proportion; happy if we can ſteal a moment from the circumſpection that our arduous ſituation requires, to admire the quantity of pretty things which are collected together, and enquire if they are really of any uſe." Vol. i. P. 141.

The fourth letter treats of the abſurdities and licentiouſneſs prevalent among women of faſhion.

Letters five, ſix, ſeven, and eight, are on the ſubject of religion, and the peculiar notions of the different ſects of Chriſtians among us. Here we muſt beg leave to pauſe before we give our unqualified approbation. That the female mind is peculiarly formed for piety we are often pleaſed to obſerve, and always happy to acknowledge. But when

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it is conſidered that this work was intended to exhibit a popular diſplay of the duties and character of Women, we doubt whether the effect will be facilitated by a prolix didactic eſſay on the peculiar dogmas of Calviniſm, or the tenets of Unitarian Chriſtians. We are duly ſenſible that, at the preſent period, it is expedient and ſalutary to caution youthful minds againſt Calviniſtic doctrines; and it may be wiſe to expoſe the folly and the danger of liſtening to thoſe who talk of calls, experiences, and inſtantaneous converſions. It is only meant to be obſerved, that in a work like this, ſuch ſubjects ſhould not be permitted to occupy too large a ſpace. In the preſent it conſtitutes almoſt one third of the whole. It is, however, remarkably well executed.

The ninth letter is entitled to unreſerved praiſe. It treats on thoſe virtues which are more particularly feminine. The critical animadverſions on the female characters of Adelaide, Elvira, and Mary Thornbury, in the plays of the Stranger, Pizarro, and John Bull, are given with great acuteneſs, ſound judgment, and the trueſt moral feeling. Nothing ſurely can be more flimſy in its contrivance or more pernicious in its moral tendency than this laſt comedy of John Bull, though for a time it was moſt unaccountably popular. The character of Mary was calculated to make every lady's maid diſpoſed to intrigue with the maſter's ſon, and that of the tradeſman, to induce every blackguard to inſult his ſuperior.

The tenth letter is on the ſubject of female employments and ſtudies, and contains ſome excellent and judicious obſervations.—The eleventh diſcuſſes the topics of converſation, ſociety, and friendſhip; the twelfth is on celibacy, love, and marriage. Theſe ſubjects are ſo happily inveſtigated and are ſo truly appropriate, that in juſtice to the writer we extract a part.

"Let not a young woman, then, ſeek for conjugal happineſs in a ſtation of life, that is very diſſimilar to her own; or in her own rank, without a competent proviſion to maintain thoſe decencies of appearance which are its *proper* appendages. If ſhe poſſeſs delicacy of character (I ſhould here uſe ſtronger terms), if ſhe value her own temporal or eternal intereſts, or that of the unborn, by the ſacred names of mother and chriſtian let me conjure her to *ſhrink* from the advances of a *known* libertine; or, if ſhe cannot avoid, let her ſteadily refuſe his offers; they compriſe ſuch an accumulation of miſery, as no pecuniary advantages can counterbalance. Let not youthful innocence ſell itſelf to diſeaſe,

impurity, and remorſe; nor pledge her hand where, though ſhe muſt obey, ſhe can neither love nor honour. All groſs moral errors are in the ſame ſtrong ſenſe *inſuperable* objections; and ſurely women never would knowingly venture on ſuch partners, but from an expectation of their being able to *reclaim* them. Alas! how much does youthful vanity here overrate female power! The ſtubborn clay of man is never pliant but in early life; the ſtorms of contention, and the preſſure of buſineſs, give it an impenetrability which, however ſuited to the rude buffets that it is deſigned to endure, prevent its being made malleable by the ſoft ſtrokes of feminine influence. Whatever itſelf "wills to do, ſeems," in its own eſtimation, "wiſeſt, virtuouſeſt, diſcreeteſt, beſt." If we attempt to remodel the lords of the creation, we muſt begin before they have diſcarded that *emblem* of ſubjection, a petticoat.

"Infidelity is frequently coupled with licentious conduct; but ſometimes it doffs its groſs aſſociates, and affects the dignity of moral virtue. The woman who regards her eternal intereſts, and thoſe of her future offspring, will tremble at ſubmitting to the ſuperintendance of a man whoſe dark and cheerleſs mind is unillumined by viſions of a better world. Even if ſhe had *good* grounds to rely on the virtue, tenderneſs, and generoſity of ſuch a partner (which I greatly doubt); even if ſhe be previouſly aſſured that he will never ſeek to unſettle her faith, to reſtrain her devout exerciſes, or to interfere with the religious education of his children; even if ſhe know that he always will pay an *outward* reſpect to faith and piety, and oſtenſibly comply with its forms; though aſſured that no word will ever eſcape him, which ſhall betray his ſecret contempt and incredulity (what impoſſibilities am I now admitting!); if her fears are lulled, can her affection ſleep? can ſhe be happy, while ſhe views in her kind and faithful partner, her boſom-friend, the father of her children, the ſource of all her earthly happineſs, a *rebel* to his God, the *ſelf-devoted* ſon of perdition, from whom, after death, ſhe muſt hope to be eternally diſjoined, and to whom ſhe muſt wiſh annihilation as a bleſſing? The text, that "the believing wife ſanctifies the unbelieving huſband," has no reference to the caſe that we are conſidering, but to the early ſituation of Chriſtian converts, when baptiſm did not diſſolve the bonds either of marriage or ſervitude, but the new members of the Chriſtian church continued to diſcharge the obligations which they had contracted in their Gentile ſtate, and this with additional earneſtneſs, as a proof of their obedience to their heavenly Maſter. When we thus pervert ſcripture, to ſtrengthen the temptations of avarice, ambition, ſenſual attachment, or from any other ſiniſter motive, we imitate the conduct of the Prince of Darkneſs, who is never ſo dangerous to our ſouls, as when he wields "the ſword of the ſpirit,

even

even the word of God." Surely it is far better that "the "roſe ſhould wither on the virgin thorn," than that its tender leaves ſhould be defiled, and excoriated, by being bound up with the filthy briers of vice or infidelity.

"Next to theſe dreadful aſſociates, let the candidate for the wreath of connubial happineſs ſteadily reject the offerings of *inſuperable* folly. There is a ſtrangely erroneous jumble of ideas reſpecting a ſuppoſed combination of docility, good-nature, and weakneſs of intellect, in the minds of ſome people, who are deplorably ignorant of life and manners. Folly is always ſelfiſh and obſtinate; and I take theſe to be the ſtandard compoſitions of *ill-nature*, not of *amiability*. Can narrowneſs of intellect be capable of thoſe enlarged and diſintereſted views which produce good-will to all mankind, which refine the tender attentions of love, and invigorate the indelible impreſſions of friendſhip? Can the fool forget his own dear ſelf ſo far as to be truly benevolent; can he learn ſelf-denial; can he be convinced of his own infirmities, and ſet about reforming them? If you anſwer in the affirmative, you prove him not to be a fool." Vol. iii. P. 111.

The thirteenth letter communicates ſome excellent remarks on the duty of mothers; the fourteenth is on the no leſs intereſting ſubject of our duty, that is the duty of females to ſervants and inferiors; the fifteenth and concluding diſcuſſes the duty of declining life and old age.

Our opinion of the writer is certainly rather increaſed than diminiſhed by this laſt work. We however repeat our caution about her ſtyle, and our hope that the praiſe ſhe has deſervedly obtained may not relax her exertions to deſerve it. We could eaſily juſtify by numerous examples the ſlight cenſure, we have thought proper to intimate above. We ſhall only cite two paſſages; vol. i. p. 13. we read thus,

"While the ſprightly ſpinſter waits till the coquetiſh wife diſmiſſes her wearied Cecisbeo, to yawn out an unmeaning compliment to the immature attractions of nineteen, ſhe muſt conſole her chagrin by reſolving to take the firſt offer that ſhe can meet with, provided the creature poſſeſſes the requiſites of wealth and faſhion to enable her to revenge her preſent wrongs on the paſt generation of beauties, and in her turn to triumph over the ſucceeding."

After twice reading the above we confeſs ourſelves unable to comprehend its meaning.

Again vol. 3. p. 200.

"Let her not be too anxious to form an infant Crichton; ſhe

will act more wiſely in proportioning the ſtream of information to the capacity of the recipient, than by drowning the judgment through the flood-gates of memory.

What is this but affectation? nevertheleſs with theſe and a few other exceptions, the preſent volumes will be ſtandard books, as indeed they ought, in the claſs to which they properly belong.

ART. III. *The Book of the Prophet Iſaiah, in Hebrew and Engliſh, &c. &c.*

[*Continued from* p. 479.]

CHAP. XXIII. 13. "Behold the land of the Chaldeans: this was no land.——Even theſe have reduced her to a ruin." Dr. Stock.

——"This people was not till the Aſſyrian founded it, for them that dwelt in the wilderneſs;——and he brought it to ruin." Pub. verſ.

In the common tranſlation the reader is led to imagine that the Aſſyrian reduced to ruin that which he founded; whereas the Prophet meant to tell us that a people then ſo contemptible in their origin, and on whoſe riſe to notice among the nations the Aſſyrian monarch was the ſupporter, were the inſtruments of the deſolation of Tyre. A ſimilar phraſeology is employed by St. Peter:—"Which in time paſt were not a people." Οἱ ποτὲ οὐ λαὸς. 1 Pet. ii. 10.

Chap. xxiv. 3, 4. "For Jehovah hath pronounced this word. Mourning, withering is the land, languiſhing, withering is the world." Dr. Stock.

——"The earth mourneth *and* fadeth away; the world languiſheth *and* fadeth away." Pub. verſ.

We ſtop here only to mark the happy effect of obſerving the Hebrew arrangement, that there is a life and energy far ſurpaſſing the common tranſlation, which, being clogged by conjunctions unneceſſarily ſupplied, muſt make the words move heavily. "Mourning, withering is the land," &c.

V. 10. "The city is broken down, a void." Dr. Stock.
"The city of confuſion is broken down." Pub. verſ.

Our tranſlators have followed the Maſoretes, who have joined the words by the maccaph in this manner, קריתתהו

city

city of confuſion. Inſtead of *city* governing the word *confuſion*, Dr. Stock underſtands it as in appoſition. "The city is broken down; become a chaos."

V. 15. "Wherefore in the iſles glorify ye Jehovah, in the iſles of the ſea." Dr. Stock.
"Wherefore glorify the Lord in the fires." Pub. verſ.

Some have underſtood by בְּאוּרִים, glorify Jehovah in thoſe countries where Chriſtianity is profeſſed in its pureſt form. In two MSS. of the Septuagint, it is read, ἐν ταῖς νήσοις, "in the iſlands;" from which it would ſeem that they had in their Hebrew copy בְּאִיִּים *Beiim*.

Chap. xxv. 8. "He ſhall deſtroy death for ever." Dr. Stock.
"He ſhall ſwallow up death in victory." Pub. verſ.

We conceive that the prophet of expreſs purpoſe employed בלע rather than אבד, the firſt ſignifying *deglutire*, the ſecond, *perdere*; becauſe death ſeemed to be that monſter which ſtill ſwallowed up, through every age, the children of Adam, devouring, as Young expreſſes it, "his thouſands at a meal." This ſenſe the Apoſtle Paul has expreſſed, Κατεπόθη ὁ Θάνατος εἰς νῖκος. 1 Corinth. xv. 54.

Chap. xxvi. 13, 14. "O Jehovah, our God, other Lords have ruled over us beſide thee.
"They are dead, they ſhall not live; deceaſed, they ſhall not riſe." Dr. Stock.

The Pub. verſion is nearly the ſame.

To the Engliſh reader, *dead* and *deceaſed* mark no difference of meaning, but not ſo, to a Hebrew, the two words *Rephaim* and *Methim*. This refers to the body, that to the ſoul. The *Adonim* that the prophet here complains of, were not thoſe who had at any time exerciſed over them any temporal domination, but the idol gods of the nations, who were once mortals, but now by ſuperſtition deified. The worſhip of theſe had, by Ahaz, in oppoſition to the pious part of the Jews, been introduced into the land of Judah. So unlike to the true God, the prophet pronounces they are dead. Such vicious characters, that he ſays they are *rephaim*, reprobate; they ſhall not riſe. This laſt expreſſion ſeems to deny the reſurrection of the wicked, although the contrary is expreſsly affirmed, Dan. xii. 2. But the verb קוּם *Kum*, ſignifies not only to riſe, but *to ſtand with approbation*; and ſo it is rendered in Pſal. i. "The ungodly ſhall not ſtand

ſtand in the judgment." לא יקמו *Lo Jekamu.* So the word ought to have been rendered here, and then the amount would have been, that although *raiſed*, they were never, as being *rephaim*, to lift up their heads in expectation of any redemption.

V. 19. "Thy deceaſed ſhall live; my dead bodies ſhall ariſe." Dr. Stock.

"Thy dead men ſhall live; together with my dead body ſhall they ariſe." Pub. verſ.

Buxtorf, along with our tranſlators, underſtands נבלתי in the ſingular. *My dead body.* Admitting it to be in the plural, yet being feminine, it cannot be nominative to the verb יקמון *Jekamun*, which is maſculine.

Chap. xxvii. 6. "*The days* are coming when Jacob ſhall take root; *when* Iſrael ſhall bloſſom and bud." Dr. Stock.

"He ſhall cauſe them that come of Jacob to take root. Iſrael ſhall bloſſom and bud." Pub. verſ.

The common verſion is uncommonly harſh. It views the participle הבאים *Habboim*, as in the conſtructed ſtate with *Jacob*, and yet preſerving the abſolute form. Amidſt the exiſting difficulty, the emendation of both prelates is excellent. Dr. Stock ſuppoſes, that to Habboim, "*coming*," *days* has been formerly joined, but now loſt. Dr. Lowth adopts the Syriac lection, which has read משרש *from the root*; he takes the ו from the front of פרח and joins it to the end of the preceding verb, in this way, יציצו which then becomes a plural, and aſſumes habboim as its nominative. "They who ſpring from the root of Jacob ſhall bloſſom," &c.

Chap. xxviii. 4.—"Even the proud crown of the drunkards of Ephraim——ſhall be as the early fig before ſummer, which he eyeth whoever ſeeth it." Dr. Stock.

—"Which, when he that looketh upon it ſeeth it." Pub. verſ.

Dr. Lowth adopts the ingenious emendation of Houbigant, which conſiſts merely in the tranſpoſition of a letter, reading יארה *he ſhall pluck*, inſtead of יראה *he ſhall ſee*. Which we prefer to the preſent reading.

Chap. xxix. 13. "And their fear toward me is a leſſon taught by the precepts of men." Dr. Stock.

Similar to this is the public verſion.—Inſtead of ותהי the ſeventy appear to have read ותהו *Vatohu*, which they render ματαιον. יראתם, taking the infinitive alſo as a ſubſtantive,

is

is a form of ſyntax which the Latins too have adopted. "Quod eſt tibi tactio eam." Pro *tangere*.

V. 16. "Perverſeneſs of yours! Shall the potter be reckoned as the clay, becauſe the work ſaith of its maker, he did not make me?" Dr. Stock.

"Surely your turning of things upſide down ſhall be eſteemed as the potter's clay; for ſhall the work ſay of him that made it, he made me not?" Pub. verſ.

In the common verſion the ſenſe is totally loſt; two things are connected which ſtand quite diſtinct: for no compariſon can be drawn between their inverting of things and the potter's clay. The firſt three words are purely an exclamation. Their ſetting the potter, i. e. the Creator, on a level with the clay of his hands, i. e. mankind, was their הפככם *Haphechem*, their inverſion of things.

Chap. xxxi. 8. "And the Aſſyrian ſhall fall by the ſword not of man." Dr. Stock.

"Then ſhall the Aſſyrian fall with the ſword, not of a mighty man." Pub. verſ.

From non-attention to the Hebrew idiom, the common tranſlation has miſſed part of the ſenſe; לא איש *Lo-iſh*, negatively ſignifies *God*, as לא לחם ſignifies ſomething that is *not bread*. Aſſhur ſignifies here, not individually Sennacherib, for he did fall by the ſword, but his army. In Livy, nothing is more common than to repreſent nations by a ſingular, ſuch as *Romanus* and *Pœnus*, for the armies of theſe reſpective nations.

Chap. xxxii. 1. "Behold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment, and a man ſhall be as a hiding place from the wind." Pub. verſ.

"And *each* man ſhall be as an hiding place from the wind." Dr. Stock.

The ſubject here is Meſſiah. There is ſomething awkward in having the ſign of the dative prefixed, לשרים *Le-ſarim*, princes, which, being a nominative, ought to have been as unincumbered as מלך *Melech*. Of this paſſage we propoſe our judgment with diffidence. There is evidently a paralleliſm between Le-tzedek and Le-miſhpat. We ſuſpect that the י *Jod* has been dropt from the beginning of the word rendered *princes*, which, in that caſe, muſt have been ישרים *Jaſherim*, *uprightneſs*. Meſſiah then would have appeared *ſolus*, without the concomitant of *princes*. "Behold, for righteouſneſs a king ſhall reign; for judgment he ſhall bear rule;

rule; and being man, he ſhall be as a covering from the wind."

V. 5. "No more ſhall the *ſneaking* man be called generous." Dr. Stock.

"The vile perſon ſhall no more be called liberal." Pub. verſ.

"Sneaking," we deem low and vulgar, and not altogether conveying the ſenſe of נבל *Nabal*. Sneaking, we take to ſignify a perſon prepared to ſay and to act in any way, ſo as to obtain his own mean and ſelfiſh purpoſe. Nabal expreſſes a narrow, niggard ſoul, who, although wealthy, will part with nothing, however preſſing the exiſting neceſſity. "For as his name is, ſo is he."

Chap. xxxiii. 14. "Fear-ſmitten are the ſinners in Zion—— who will approach *for us* the devouring fire. Even he that walketh in righteouſneſs and ſpeaketh ſincerity." Dr. Stock.

"The ſinners in Zion are afraid; fearfulneſs hath ſurpriſed the hypocrites. Who among us ſhall dwell with devouring fire? He that walketh righteouſly, and ſpeaketh uprightly." Pub. verſ.

In the common tranſlation, by taking the word מי *Lanu* in a partitive ſenſe, "*Who among us*," a very ſingular anſwer is given by the prophet, viz. that the perſon qualified to dwell in everlaſting burnings, is he that walketh righteouſly, &c.!! On the contrary, Dr. Stock has moſt happily hit the meaning, by merely attending to the hiſtory to which this expreſſion bears an alluſion. *Lanu* is expreſſive of ſubſtitution *in our ſtead*. Where ſhall we find a Moſes to approach, in our behalf, this ſounding trumpet, this flaming Sinai?

V. 24. "No inhabitant ſhall ſay, I am ſick: the people that dwell therein ſhall be free from diſeaſe." Dr. Stock.

"And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity." Pub. verſ.

Dr. Stock, in rendering the original word, by *diſeaſe*, takes the cauſe for the effect. We may, however, underſtand עונו as aſſigning the fundamental cauſe, and as bearing a clear reference to Meſſiah, as the ſcape goat which bears away iniquities. It is remarkable that the ſame words preciſely are uſed of a perſon not being delivered from, but bearing his iniquities. Lev. v. 1. 7. The original term נשא muſt be taken paſſively. "The people are borne as to their iniquities."

Chap.

Chap. xxxiv. 5. "For my ſword is tempered in heaven; behold, on Edom it ſhall deſcend, and on a people devoted by me with juſtice." Dr. Stock.

"For my ſword ſhall be bathed in heaven: behold, it ſhall come down upon Idumea, and upon the people of my curſe, to judgment." Pub. verſ.

The turn here given to רוית *Rivvethah ſoaked*, marks an acute and deep-thinking mind. We cannot deny the reader the pleaſure of the accompanying marginal note.

"As ſteel is tempered by immerſion in water, ſo is the ſword of God made hard, and fit for action, by plunging it in the fluid of heaven."

V. 16. "For the mouth of [Jehovah] hath given the command: he it is that hath gathered them." Dr. Stock.

"For my mouth it hath commanded, and his ſpirit it hath gathered them." Pub. verſ.

This, as it is expreſſed in the common tranſlation, is rather incoherent, Jehovah being introduced ſpeaking firſt of himſelf, and then of ſome third perſon unknown. On the part of our tranſlators, we imagine the miſtake has originated from their taking the Jod in פי *Pi* for the affix *my*. "*His ſpirit*" might have ſuggeſted that here was a third perſon; and that this, by the language adopted, could be no other than Jehovah. The term "Jehovah," found in five MSS. puts it beyond a doubt that it is the true ſubſtantive to the pronominal ſuffix *his*.

Chap. xxxv. 4. "Fear ye not: behold your God; vengeance will come: the retribution of God." Dr. Stock.

"Fear not: behold your God will come with vengeance, even God, with a recompence." Pub. verſ.

This is alſo the rendering of Junius and Tremelius. Although the ſenſe here is excellent, and by making נקם *Nakam* the nom. to the verb יבוא *Jabo*, and גמל *Gamul* in regimen with אלהים, thereby rendering the ſupplements *with* and *even* unneceſſary; yet the common verſion embraces a wider extent of meaning, ſhowing that *Gamul* may refer to the righteous and *Nakam* to the wicked.

V. 8. "And a high way ſhall be there——No unclean perſon ſhall paſs through it, but he himſelf ſhall be with them walking in the road." Dr. Stock.

"The unclean perſon ſhall not paſs over it, but *it* ſhall be for thoſe." Pub. verſ.

In

In the public verſion, the ſenſe in the latter clauſe is totally loſt. Referring הוא *Hu* to God himſelf, clears up the ſenſe entirely. Our tranſlators muſt have been conſiderably puzzled when they rendered הלך דרך *Holech dreck, way-faring men;* the conjunction ו *Ve* rendered *although*, is pure violence. Making אוילים *Evilim* its adjective, is an outrage on grammar. Theſe are two ſubjects perfectly diſtinct. הוא in ſeveral paſſages of the Old Teſtament, poſſeſſes a peculiar energy, as expreſſive of the great Jehovah.

Chap. xxxvi. 4, 5. "What ground of confidence is this wherein thou truſteſt words; yea, leſs buſineſs merely it is, *to talk* of counſel and ability to war." Dr. Stock.

"I ſay, ſayeſt thou, but they are but vain words. *I have counſel and ſtrength for war.*" Pub. verſ.

This laſt clauſe in the public verſion ſuggeſts a downright falſehood. Such words, "I have counſel and ſtrength," were never uttered. They are founded on a total miſunderſtanding of the original. We certainly agree with the learned Biſhop, that אמרתי is corrected by the parallel אמרת of 2 Kings, xviii. 20. We do not view the firſt line of V. 5 as an affirmation, but as part of the queſtion, beginning, "What ground of confidence is this? Is it words, *Imroth*, nay, a matter of the lips? War requires counſel and a might," עצה וגבורה למלחמה. Quid verbis opus eſt? Spectemur agendo. It does not appear that ever Eliakim, Shebnah, and Joah, muttered a ſyllable about counſel and ability for war. What they had ſaid was this: "We truſt in the Lord our God; the Lord will ſurely deliver us." Calling this language "words and lip-buſineſs," was what conſtituted the blaſphemy of Rabſhakeh.

Chap. xxxvii. 16. "O Jehovah———who art ſeated on the cherubim." Dr. Stock.

"O Lord———who dwelleſt between the cherubim." Pub. verſ.

Rendering יושב *Joſheb* by *ſeated*, ſeems ſupported by Pſal. xviii. 10. We are inclined, however, to think that "*dwelleth*" is alſo a juſt rendering, as denoting perpetuity of reſidence.

V. 22. "The daughter of Zion laugheth thee to ſcorn——behind thee ſhaketh her head, the daughter of Jeruſalem." Dr. Stock.

"The daughter of Jeruſalem hath ſhaken her head at thee." Pub. verſ.

The energy and arrangement of the original is happily preſerved here. "Behind thee ſhaketh her head, the daughter of Jeruſalem." How low, in compariſon of this, is the public verſion. Our tranſlators, in rendering אחריך *Achariche*, "*at thee*," inſtead of "*behind thee*," have thrown into ſhade a circumſtance which greatly heightens the deriſion.

Chap. xxxviii. 8. "I ſaid in the noon tide of my days, I ſhall go to the gates of the grave. I miſs the prime of my years." Dr. Stock.

"I ſaid in the cutting off of my days, I ſhall go to the gates of the grave. I am deprived of the reſidue of my years." Pub. verſ.

Although יתר *Jeter*, beſides *reſiduum*, is alſo rendered *excellentia*, yet underſtanding by this the *prime* of his years, and he introduced as ſaying he had miſſed it, is contrary to fact. At this time he was on the verge of *forty*; how then could he ſay, at that time of life, that he had miſſed what he had actually ſeen and enjoyed? Why is Sheol rendered the *grave*? The terrific view of the inviſible world, at which Hezekiah ſtood appalled, by this rendering, is completely veiled to the ordinary reader. What is the gates of a hole made in the ground? Into Hades death undoubtedly is the gates, as no ſpirit can enter there till it is ſeparated from the body. The ſeventy have in their verſion done juſtice to the Hebrew. πορεύσομαι ἐν ταῖς πυλαῖς ᾅδου.

V. 12. "I have rolled up my life as doth a weaver his web." Dr. Stock.

"I have cut off, like a weaver, my life." Pub. verſ.

The Arabic being a dialect of the Hebrew, may occaſionally lend its aid in clearing up of paſſages, which otherwiſe are obſcure; yet this appears, particularly from Shultens, to have been carried too far. Rolling up a web, does not convey the idea of its being half finiſhed: it may be ſo expreſſed when the whole is wrought. Parkhurſt underſtands the word in the ſenſe of *rapidity*, or *ſwiftneſs*. "I have *hurried* through life like a ſhuttle."

Chap. xl. 6. "A voice ſaith, cry." Dr. Stock.

"The voice ſaid, cry." Pub. verſ.

The common verſion, by rendering it "*the voice*," is apt to miſlead the reader, as if the ſpeaker were the ſame with that in the 3d verſe; whereas it appears to be the voice of Jehovah, and altogether diſtinct from the other, who repreſented John the Baptiſt.

V. 9.

V. 9. "On a high mountain get thee up, O thou that bringeſt glad tidings to Zion." Dr. Stock.

"O Zion, that bringeſt glad tidings, get thee up into the high mountain." Pub. verſ.

Although, at firſt ſight, it may be difficult to diſtinguiſh whether Zion is the bearer or the receiver of the glad tidings, from its being not ſufficiently marked whether מבשרת *Mebaſhereth* agrees with or governs Zion, yet the obſervation of Dr. Lowth ſufficiently clears up that Zion is the receiver; that it was cuſtomary for the women of Iſrael to publiſh a victory, as in the caſe of David and Saul. 1 Sam. xviii. 6, 7. And this accounts for the participle appearing in the feminine gender.

Chap. xli. 1. "Let the Iſlands be *new braced* before me." Dr. Stock.

"Keep ſilence before me, O Iſlands." Pub. verſ.

The rendering of the Seventy is ἐγκαινιζέσθε, which makes it probable that they had read in their copy חחדישו *Be ye new*. Human nature lay in ruins, but they who heard the voice of the Son of God awoke to a *newneſs* of life.

V. 2. "Who is he that raiſed up from the Eaſt the man whom juſtice met at every ſtep?" Dr. Stock.

"Who hath raiſed up the righteous man from the Eaſt, and called him to his feet." Pub. verſ.

Dr. Stock takes this righteous perſon to be Cyrus; but how is it conceivable, that the Judge of all ſhould term an habitual idolater *righteous?* Dr. Lowth thinks it was Abraham. He, too, was an idolater at the time he was called. Let it be obſerved, that in the Hebrew it is צדק *righteouſneſs*, in the abſtract. Who among the children of men can, or ought to be, ſo termed? The original will not bear out the rendering "*at every ſtep.*" *Foot*, or *feet*, denote the place where Jehovah puts his name; ſo ſpeaks Iſaiah. "I will make the place of *my feet* glorious," lx. 13. "I had in mine heart," ſays David, "to build a houſe of reſt for the *feet* of our God." Of this prophecy, then, the proper fulfilment is in Meſſiah. "The Lord, whom ye ſeek, ſhall come ſuddenly to his temple." Malachi, iii. 1. that is, לרגלו *Le-raglo, to his feet.*

V. 17. "The poor and the needy, thoſe that look for water and there is none, whoſe tongue is *fixed* with thirſt." Dr. Stock.

"And their tongue faileth for thirſt." Pub. verſ.

נשתו *Naſhatha*, *is fixed*, is very ſignificant. In a ſenſe ſomewhat ſimilar, the Latins uſe the verb *Sto*. Jam pulvere cœlum ſtare vident.

V. 27. "I firſt cried to Zion, behold them." Dr. Stock.
"The firſt ſhall ſay to Zion, behold them." Pub. verſ.

The ſupplied verb "*I cried*," is better put in the firſt perſon than in the third; inaſmuch as it ſeems regulated by אתן, which likewiſe is in the firſt perſon.

Chap. xlii. 16. "Now, like a woman in travail, will I gather breath; I will blow and puff at once." Dr. Stock.
"Now will I cry like a travailing woman; I will deſtroy and devour at once." Pub. verſ.

Although both verſions render מעולם *Me-olam*, *long time*, yet we imagine "*from of old*" would have given a deeper impreſſion of the lengthened period of the divine patience. In the concluding part of the verſe, the two verſions are as different as light and darkneſs. To a careful obſerver, the verſion given by Dr. Stock is conſiſtent. The metaphor of a woman in childbed is preſerved throughout, and is expreſſive of thoſe acts which are peculiar to woman in that ſituation. Whereas, to render "I will cry like a travailing woman," and then, to "deſtroy and devour at once," is exceedingly uncouth, and puts one in mind of the ſphinx at Thebes.

V. 21. "Jehovah was gracious unto him for his faithfulneſs ſake." Dr. Stock.
"The Lord is well pleaſed for his righteouſneſs ſake." Pub. verſ.

חפץ *Haphetz*, when applied to God through Chriſt, aſſumes a meaning diſtinct from its uſual acceptation, *Optavit*. It expreſſes the Father's peculiar acquieſcence in man. We could have wiſhed that the term righteouſneſs had been retained, as forming one of the leading features of the Goſpel.

Chap. xliii. 27. "Thy prime ſpiritual father hath ſinned." Dr. Stock.
"Thy firſt father hath ſinned." Pub. verſ.

The learned prelate has added *ſpiritual* in order to direct the attention of the reader to a religious inſtructor. Otherwiſe, by *firſt father*, he might imagine Adam was meant, *Ha-riſhon*, as Antiſtes, in Latin, denotes ſupereminence of office.

Chap. xliv. 5.——"And another ſhall puncture his hand ליהוה TO JEHOVAH." Dr. Stock.

"And and another ſhall ſubſcribe with his hand unto the Lord." Pub. verſ.

By this latter rendering, the ſenſe is completely loſt. The generality of readers underſtand Iſaiah as ſaying that it is a perſon who ſubſcribes ſome inſtrument, ſuch as a covenant, whereas it is a writing punctured into the hand; and ליהוה "*to Jehovah*," is this writing; which phraſe is elliptical, to which muſt be ſupplied קרש אני "*I am ſet apart* to Jehovah." To this St. Paul alludes in a very ingenious and ſtriking manner, Gal. vi. 17. Having been ſtoned and ſcourged, he terms his ſcars τὰ στίγματα τῦ Κυρίυ Ἰησοῦ, and that in theſe punctures people might read ליהוה with a witneſs. "Theſe are my bright inſcription, my laſting honours."

V. 7. "From my appointing of the ancient people." Dr. Stock.

"Since I appointed the ancient people." Pub. verſ.

Suppoſing the עם עולם *Am-Olam* to denote the *ancient people*, it could not apply to the Jewiſh nation in the time of Iſaiah, when there were ſeveral nations who could plead a far more remote antiquity as nations; ſuch as the Philiſtines, in the days of Abraham, and long before that period, the Aſſyrians. This appointment has ſomething peculiar in it. Ezekiel affords us a clue to this myſterious phraſe, chap. xxvi. 20. Eſtabliſhing the Am-Olam, *or people of the hidden period*, is the appointment of Sheol, or the intermediate ſtate, termed in the N. Teſtament *Hades*; and this may be conſidered as coeval with the foundation of the world. This is expreſſed in Greek, by St. Paul, Καταχθονίοι, *ſubterranean people*; and with theſe he claſſes ἐπουρανίοι, and the ἐπιγείοι. Phil. ii. 10. Their place of habitation is termed by Ezekiel, the *nether parts* of the earth, and by St. Paul, τὰ κατώτερα μέρη τῆς γῆς. Eph. iv. 9. "When I bring thee down," ſays Jehovah by Ezekiel, "to the *Am-Olam*, the ſubterranean people, i. e. the departed generations; the laſt of whom, although but dead the day before, were as much the *Am-Olam* as thoſe who had been there ſince Adam.

Chap. xliv. 11. "Behold all his fellows ſhall be aſhamed, and the workmen themſelves ſhall redden." Dr. Stock.

——"And the workmen they are of men." Pub. verſ.

This laſt is the very eſſence of flatneſs. מאדם is, in all probability, a mutilated plural, which has loſt its ' *Jod*,' by the following word beginning with that letter. Leaving

out the final ם *M*, is a contraction common in MSS. The word, in these cases, assumes the appearance of being in the constructed state. We wonder that the sagacious Lowth did not see this, rather than propose a false concord.

V. 19. "To the branch of a tree shall I fall down, to the comrade of ashes." Dr. Stock.
"Shall I fall down to the stock of a tree?"
V. 20. "He feedeth of ashes." Pub. vers.

In the common version the sense is disturbed and divided off to different verses. "Shall I fall down to the stock of a tree," finishes one verse; "He feedeth of ashes," begins the next. Which two propositions are quite distinct. Whereas, in the original, the sense embraces בול *Bul*, and רעה *Raah*, as in apposition, denoting one and the same thing. The latter, taken in the sense of *socius*, is acute and elegant; the branch the surviving half of that which is just now burned.

[*To be concluded in our next.*]

ART. IV. *Popular Lectures on Zoonomia, or the Laws of Animal Life, in Health and Disease. By Thomas Garnett, M. D. &c.; formerly Professor of Natural Philosophy and Chemistry at the Royal Institution of Great Britain.* 4to. 321 pp. 1l. 1s. Printed at the Royal Institution, for the Benefit of the Author's Children. 1804.

THIS work consists of fourteen lectures, to which is prefixed the author's life, whose portrait fronts the title page. The subjects of the lectures are, I. Introduction; II. On Respiration; III. On the Circulation of the Blood; IV. On Digestion and Nutrition; V. On the Senses in general; VI. On Taste and Smell; VII. On Sound and Hearing; VIII. On Vision; IX. On the Laws of Animal Life; X. On the same subject; XI. Of the Nature and Causes of Diseases; XII. On Inflammation and Asthenic Diseases; XIII. On the Gout; and XIV. On Nervous Complaints.

From the account of this author's life we shall only extract the most essential particulars. Thomas Garnett was born at Casterton, near Kirkby Lonsdale, Westmoreland, on the 21st of April 1766. During the first fifteen years of his life, he remained with his parents. With a remarkable

livelineſs of diſpoſition, his bodily conſtitution was weak from the very commencement of his life. Under ſuch circumſtances which rendered his mind peculiarly fit to foſter the ſeeds of knowledge, and at the ſame time prevented in great meaſure his partaking of the diverſions, which fill up much of the time of other boys, his ſchool education, though not of the moſt advantageous kind, rendered him decidedly ſuperior to all his ſchool-fellows. When he had nearly attained his 15th year, he was, at his earneſt deſire, put apprentice to Mr. Dawſon, a ſurgeon and apothecary at Sedbergh, who was likewiſe famous for his mathematical knowledge. With the aſſiſtance of this gentleman, and in the courſe of four years, young Garnett became well acquainted with mechanics, hydroſtatics, optics, and aſtronomy. He afterwards directed his ſerious attention to the ſtudy of various other ſubjects; but particularly to chemiſtry, which always continued to be his favourite ſcience.

In the year 1785, Mr. G. went to Edinburgh, and became a member of the medical and phyſical Societies, of the latter of which he was afterwards elected preſident. There he attended the lectures of the beſt profeſſors, eſpecially thoſe of the celebrated Dr. Black, and Dr. Brown.

In the year 1797, he publiſhed his *lecture of health*; and in September 1788 his inaugural diſſertation *de viſu*, when he obtained the degree of M. D. Soon after he came up to London, where he purſued his ſtudies, by attending the beſt lecturers of the metropolis, and by learning the practice of his profeſſion in the chief hoſpitals.

In 1789, Dr. G. having finiſhed his ſtudies in London, returned to his parents in Weſtmoreland. But on the following year he eſtabliſhed himſelf as phyſician at Bradford, where he ſoon began to read private lectures on philoſophy and chemiſtry. He wrote the treatiſe on optics in the Encyclopædia Britannica, which has been juſtly admired; and likewiſe a treatiſe on the Horley Green Spa.

In 1791, Dr. G. removed to Knareſborough where he analyſed the creſcent water of Harrowgate, together with the other mineral waters of the ſame place; and publiſhed the reſult of his experimental enquiry.

On the 16th of March, 1795, Dr. G. married Miſs Cleveland, and ſoon after came up to London, with the intention of going to America, there to read lectures on philoſophy, chemiſtry and other ſubjects; being, however, intreated to give courſes of lectures in various parts of this kingdom, and his lectures meeting with a moſt flattering encouragement,

ment, he ſuſpended the execution of his intended voyage to America.

In the year 1796, he was appointed profeſſor in Anderſon's Inſtitution at Glaſgow, where his lectures were attended in an unparalleled manner. In conſequence of this he was invited to read at other places, which not only proved profitable at the time, but alſo gave him great hopes of future ſucceſs. This tranſient gleam of proſperity, however, ſoon received a ſerious check by the death of Mrs. Garnett, which happened in December 1798. From that time, the remainder of the doctor's life ſeems to have received very ſhort reſpites from a ſeries of unpleaſant, and unfortunate occurrences.

In 1799, Dr. G. was appointed profeſſor of philoſophy, chemiſtry, and mechanics at the Royal Inſtitution, which was at that time eſtabliſhed in London. But even in that ſituation, which might have been expected to offer a permanent proviſion, fortune proved adverſe to him; for a variety of irritating circumſtances which he met with in that Inſtitution, ſoon induced him to reſign his place in it. Thus, being once more left unprovided, he procured a houſe in Great Marlborough Street, and began to read public lectures in it. He was alſo engaged to read lectures at other places; and was at the ſame time (1802) elected phyſician to St Mary le Bonne Diſpenſary. But this accumulation of employment, however flattering it might be to his hopes, exceeded the powers of his weak conſtitution, and in fact his health ſuffered conſiderably from it. Yet he might have lived ſome years longer, had not a typhous fever, which he caught in the courſe of his attendance at the Diſpenſary, put a period to his life on the 28th of June, 1802.

"Thus was loſt to ſociety a man, the ornament of his country, and the general friend of humanity. In his perſonal attachments, he was warm and zealous. In his religion he was ſincere, yet liberal to the profeſſors of contrary doctrines. In his political principles, he ſaw no end, but the general good of mankind; and, conſcious of the infirmity of human judgment, he never failed to make allowances for error. As a philoſopher, and a man of ſcience, he was candid, ingenuous, and open to conviction; he never dealt in myſtery, or pretended to any ſecret in art; he was always ready in explanation, and deſirous of aſſiſting every perſon willing to acquire knowledge. Virtue was the baſis of all his actions; ſcience never poſſeſſed a fairer fabric, nor did ſociety ever ſuſtain a greater loſs." P. xxi.

Lecture 1, Introduction. In this introductory lecture

Dr. G. ſtates the difficuly of explaining, in a popular courſe of lectures, a ſubject ſo complicated and ſo extenſive as that of the animal economy. On this conſideration he hopes to obtain the indulgence of his hearers. He adduces ſeveral arguments to prove the intereſting nature of the ſubject, and the very great uſe of the inveſtigation; ſince by the knowledge of phyſiology, i. e. of the proper actions of the parts of the human body, we are enabled to avoid noxious, and to adopt uſeful practices, for the preſervation of our health, and conſtitutions. After theſe conſiderations, the author gives a ſhort and comprehenſive, but elegant, view of the human body; namely, of the different parts of which it is compoſed, the bones, the muſcles, the nerves, the ſanguiferous veſſels, the brain, &c; briefly mentioning the principal uſes of thoſe parts, their mutual actions, and their dependence upon each other; as well as upon external objects. The latter part of this lecture contains a ſketch of the ſubſequent lectures.

In the ſecond lecture Dr. G. explains the proceſs of reſpiration, and for this purpoſe, he firſt deſcribes, in a ſummary way, thoſe parts of the animal body which are more immediately ſubſervient to reſpiration; viz. the larynx, the wind pipe, and the lungs. He then ſtates the principal properties of the air, and thus ſhows that the nature of the atmoſpherical fluid, is the cauſe of the admirable effects which are produced in the courſe of reſpiration; ſuch as the maintenance of the animal heat, the abſorption of the pureſt part of the air, which is neceſſary for the formation of certain animal fluids; alſo the production of other gaſes, and ſo forth. This he explains entirely upon that theory of reſpiration, which is at preſent almoſt univerſally acknowledged by men of ſcience.

"All theſe circumſtances," this author ſays, "may be accounted for, by the principle we have laid down; the decompoſition of oxygen in the lungs.

"There have not been wanting, however, ſome very eminent phyſiologiſts, who have contended that animal heat is produced chiefly by the nerves. They have brought forward in proof of this the well known fact, that when the ſpinal marrow is injured, the temperature of the body generally becomes diminiſhed; and that in a paralytic limb the heat is leſs than ordinary, though the ſtrength and velocity of the pulſe remain the ſame. Theſe facts, and others of a ſimilar nature, have induced them to believe, that the nervous ſyſtem is the chief cauſe and eſſential organ of heat; and they have adduced ſimilar arguments, to prove that nutrition is performed by the nerves, for a limb which is paralytic from an injury of the nerves, waſtes, though the circu-

lation

lation continues. The truth is, that the nerves exert their influence upon theſe, and all other functions of the body, and modify their action. The liver ſecretes bile, but if the nerves leading to it be deſtroyed, the ſecretion of bile will ceaſe; but who will ſay, that the bile is ſecreted by the nerves? The nitric acid will diſſolve metals, and this ſolution will go on more quickly if heat be applied; but ſurely the nitric acid is the ſolvent, the heat being only an aiding cauſe." P. 31.

The ſubject of the third lecture is the circulation of the blood, and in order to explain this moſt important function, Dr. G. begins by deſcribing, in his uſual conciſe and elegant manner, the organs which nature has formed for this purpoſe. He then ſhows how the action of thoſe organs, namely, the heart, the arteries, and the veins, forces the blood to move in a conſtant circuit through every part of the animal body. This he compares, though not with very ſtriking ſimilarity, to the circulation of the aqueous fluid over the ſurface of the earth.

The principal circumſtances which are apt to accelerate, or to retard the uſual circulation of this blood through the ſanguiferous veſſels, are likewiſe pointed out in this lecture; and among theſe we find the explanation of a phenomenon which has always been attended with difficulty, and which, however, is ſtill in want of further examination and illuſtration, notwithſtanding Dr. Garnett's explanation, which is as follows,

"While we are on this ſubject, it may not be improper to take notice of the effects of ſwinging on the circulation, which have been found by Dr. Carmichael Smyth, and others, to diminiſh the ſtrength and velocity to ſuch a degree, as to bring on fainting. Theſe effects have never been ſatisfactorily accounted for; but they would ſeem to admit of an eaſy explanation on mechanical principles: they are undoubtedly owing, at leaſt in a great meaſure, to the centrifugal force acquired by the blood.

"By a centrifugal force, I mean, the tendency which revolving bodies have to fly off from the centre, which ariſes from their tendency to move in a ſtraight line, agreeably to the laws of motion. Hence a tumbler of water may be whirled in a circle vertically without ſpilling it; the centrifugal force puſhing the water againſt the bottom of the tumbler. In the ſame manner when the human body is made to revolve vertically in the arch of a circle, this centrifugal force will propel the blood from the head and heart towards the extremities; hence the circulation of the blood will be weakened, and the energy of the brain diminiſhed. The contrary, however, will take place on a horizontal ſwing, as I have frequently obſerved, both on myſelf and others;

for the centrifugal force in this caſe will propel the blood from the extremities towards the head." P. 46.

After the above paſſage, the author ſpeaks of the pulſation of the arteries, and of the indications ariſing from the frequency, the ſtrength, the regularity, and other qualities of thoſe pulſations. He remarks, that the concluſions concerning the ſtate of the body, which are derived from thoſe peculiar qualities of the pulſations, are frequently wrong, when they are entirely dependent upon obſervation, without the aid of reaſoning. He then lays down certain poſtulates, upon which he grounds his reaſoning and his obſervations concerning the above-mentioned indications.

The fourth lecture treats of digeſtion and nutrition, together with ſome other functions which are more immediately connected with them. This branch of phyſiology is likewiſe treated in a manner ſimilar to the ſubjects of the preceding lectures. The parts ſubſervient to maſtication, ſwallowing, and digeſtion, are firſt deſcribed, and then their actions in the proceſſes of digeſtion, nutrition, &c. are briefly, but very intelligibly explained.

In the fifth lecture, which treats of the ſenſes in general, this author endeavours to explain how the human being becomes acquainted with the external world; that is, with the objects which ſurround him; by means of the ſenſes; for he becomes acquainted with their hardneſs by the ſenſe of feeling, of their colours by his ſight, of their odoriferous qualities by the ſmell, and ſo forth.

After ſome general obſervations on the powers of the human mind, Dr. G. deſcribes the organiſms of the ſenſes, together with their actions, as far as the preſent ſtate of knowledge will enable us to underſtand this moſt difficult part of phyſiology. In this he proceeds with great regularity and perſpicuity; conſidering, in the firſt place, the general laws of ſenſation, and then proceeding to examine the laws which are peculiar to each ſenſe. But in this lecture the laws peculiar to the touch only are noticed. The laſt paragraph of it is here ſubjoined.

"Feeling is by far the moſt uſeful, extenſive, and important of the ſenſes, and may be ſaid, indeed, to be the baſis of them all. Viſion would be of very little uſe to us, if it were not aided by the ſenſe of feeling; we ſhall afterwards ſee that the ſame obſervation may be applied to the other ſenſes. In ſhort, it is to this ſenſe that we are indebted, either immediately or indirectly, for by far the greateſt part of our knowledge; for without it we ſhould not be able to procure any idea with reſpect to the magnitude,

tude, diſtance, ſhape, heat, hardneſs or ſoftneſs, aſperity or ſmoothneſs of bodies; indeed, if we were deprived of this ſenſe, it is difficult to ſay whether we ſhould have any idea of the exiſtence of any external bodies; on the contrary, it ſeems probable that we ſhould not." P. 91.

The ſenſes of taſte and of ſmell are examined in the ſixth lecture; and the ſeventh treats of ſound and of hearing.

The eighth lecture, which is rather longer than any of the preceding, contains the admirable ſubject of viſion; and here, in conformity to the other lectures, Dr. G. firſt deſcribes the human eye in all its parts, and then proceeds to explain the nature and properties of light; how viſion in general is performed, and in what manner the eye conforms itſelf to ſee diſtinctly at different diſtances. Concerning what is called the *ſeat of viſion*, this author conſiders the opinions of the principal philoſophers who have beſtowed their attention on the ſubject, to which he briefly adds his own.

It is mentioned in almoſt every elementary work on natural philoſophy or on optics, that there is a place in the bottom of the eye, which is inſenſible of light; ſo that we cannot perceive that object, the image of which falls exactly on that ſpot; ſuppoſing that the other eye is kept ſhut up. This ſpot is where the optic nerve enters the eye, and in which place only the choroides is deficient. Speaking of this ſpot, Dr. G. ſays,

"M. Le Cat, though he ſtrenuouſly ſupports Mariotte's opinion, takes notice of a circumſtance, which, if he had properly conſidered it, might have led him to a contrary concluſion: from a beautiful experiment he obtains data, which enable him with conſiderable accuracy to determine the ſize of the inſenſible ſpot in his eye, which he finds to be about $\frac{1}{30}$ or $\frac{1}{40}$ of an inch in diameter, and conſequently only about $\frac{1}{5}$ or $\frac{1}{6}$ of the diameter of the optic nerve, that nerve being about $\frac{1}{6}$ of an inch in diameter. I find that in my eye likewiſe, the diameter of the inſenſible ſpot is about $\frac{1}{30}$ of an inch, or ſomething leſs. Whence it is evident that viſion exiſts where the choroid coat is not preſent, and conſequently that the choroid coat is not the organ of viſion." P. 151.

In the ſequel, this author likewiſe takes notice of other intereſting queſtions reſpecting viſion.

Having thus, in the preceding lectures, taken a view firſt of the general ſtructure, and of the functions of the living body, and then of the ſenſes through which we become acquainted with the external objects, this judicious author examines

amines in the ninth and tenth lectures thoſe laws of animal life, which depend in great meaſure on the actions or impreſſions made by the external objects: and, in thoſe he gives an elegant view of the dependence of matter upon matter in general, of the action of living animals upon other living animals, as well as upon dead matter; and, *vice verſa*, the action of different bodies, whether groſs or ſubtile, upon the animal body; ſuch as the agency of light, of air, of heat, of food, &c. He alſo conſiders the various ſtimuli, or actions, or proceſſes, that are fit for the beſt mode of maintaining life; and how at different ages the animal requires different and appropriate treatments. Thoſe various circumſtances are briefly illuſtrated by appoſite inſtances taken from the whole animal creation, as well as from vegetable life.

The remaining four lectures of this courſe, which may be eſteemed of the greateſt importance, treat entirely of diſeaſes. The eleventh, which is the firſt of thoſe four, ſtates the nature and the cauſes of diſeaſes in general. The twelfth treats of inflammation and aſthenic diſeaſes. The thirteenth treats of the gout. And the fourteenth, which is the laſt, treats of thoſe affections which have been commonly, though improperly, denominated *nervous complaints*.

In thoſe lectures, Dr. G. deſcribes the uſual ſymptoms of diſorders, conſidered in a general way. He ſtates, and briefly examines the principal theories, or ſyſtems, that have been propoſed, or that have prevailed, at different times; and points out the moſt effectual treatments for the entire removal or for the alleviation of thoſe diſorders.

The merit of thoſe lectures principally ariſes from the arrangement of the whole. The connexion of particulars, the obſervations which accompany them, and the concluſions that are derived from them, can only be appreciated from a peruſal of the whole. Omitting, therefore, any further examination of thoſe lectures, we ſhall only ſubjoin the concluſion of that which treats upon nervous complaints. It contains a moſt uſeful advice, which we would wiſh to recommend to the ſerious conſideration of all our readers.

"I muſt not, however," this author ſays, "forget to notice, that there is a nervous ſtate, or ennui, originating from a wrong direction of mental exertion, which exhauſts the excitability to a great degree, and brings on a ſtate of depreſſion ſcarcely to be born.

"When a perſon has by habit made his mind conſtantly dependent on diſſipation, on gaming, and on frivolous, but not inactive purſuits, in order to produce pleaſurable ſenſations, and at the

the ſame time neglected that culture of the underſtanding which will enable him to retire into himſelf with pleaſure, and receive more enjoyment from the exerciſe of this cultivated underſtanding, than he does in the moſt noiſy, or faſhionable circle of diſſipation: I ſay, when there is this vacancy of mind, whenever it is not engaged in ſuch purſuits as I have mentioned, a languor and wearineſs is experienced, which is intolerable, and which prompts the perſon ſo circumſtanced, to fly continually to the only ſcenes which intereſt his mind. Hence, the paſſion for gaming, in which the anxiety attending it cauſes an intereſt in the mind, which takes off the dreadful languor experienced, when it is not thus employed.

"It is owing to wealth, admitting of indolence, and yielding to the purſuit of tranſitory and unſatisfying amuſements, or to that of exhauſting pleaſures only, that the preſent times exhibit to us ſo many inſtances of perſons ſuffering under this ſtate: it is a ſtate totally unknown to the poor, who labour for their daily bread, and to thoſe whoſe minds are actively employed in ſtudy or bũſineſs. It can only be cured by cultivating the underſtanding, and applying to ſome art or ſcience, which will engage and intereſt the attention. I have received the thanks of many for recommending the ſtudy of philoſophy, and particularly of chemiſtry, to their attention. This affords a rational and intereſting purſuit, which, if entered into with ardour, and if the perſon actually works, or makes experiments himſelf, he will ſoon experience an enjoyment and an intereſt, ſuch as he never experienced at the gaming table, or at any other place of faſhionable amuſement. Nay, I will venture to ſay, that all elegant amuſements will be enjoyed with much greater reliſh by one who employs himſelf in ſome rational purſuit, and only reſorts to ſuch amuſements as a relaxation, than by one who makes theſe amuſements a buſineſs.

"From the view we have taken of theſe complaints, it is evident, that they are like other general diſeaſes of the ſthenic, or aſthenic kind; they ſeem to conſtitute a ſtate of the body between prediſpoſition and diſeaſe; and they differ from moſt diſeaſes in this, that in moſt complaints the increaſe, or diminution of the excitement is unequal in different parts of the body, and this gives riſe to the different forms of diſeaſe; but in nervous complaints the excitement ſeems much more equably affected in different parts. Theſe complaints, as we have ſeen, may be divided into three claſſes; ſthenic; thoſe of accumulated excitability; and thoſe of exhauſted excitability; but though they are evidently diſtinguiſhable in this manner, and require different modes of cure, I have never ſeen any account of more than one kind in any medical writer: the ſame remedies were preſcribed for all, however different they might be.

"Though medicines may relieve complaints of this kind, and particularly

particularly thoſe of the ſecond claſs, yet from what has been ſaid, it muſt be evident, that much more may be done by regulating the action of the common exciting powers. Indeed, this is the caſe in moſt chronic diſeaſes. Exerciſe and temperance will do infinitely more than medicine. By their means, moſt diſeaſes may be overcome; but without them we may adminiſter drugs as long as we pleaſe.

"Voltaire ſets this advice, which I have frequently inculcated, in ſo ſtrong a light, that it may perhaps carry more conviction than any thing I can ſay. Ogul was a voluptuary, ambitious of nothing but good living: he thought that God had ſent him into the world for no other purpoſe than to eat and drink: his phyſician, who had but little credit with him, when he had a good digeſtion, governed him with deſpotic ſway, when he had eaten too much.

"On feeling himſelf much and ſeriouſly indiſpoſed by indolence and intemperance, he requeſted to know what he was to do, and the doctor ordered him to eat a baſiliſk, ſtewed in roſe water, which he aſſerted would effect a complete cure. His ſlaves ſearched in vain for a baſiliſk; at laſt they met with Zadig, who was introduced to this mighty lord, and ſpoke to him in the following terms.

"'May immortal health deſcend from Heaven to bleſs all thy days! I am a phyſician; at the report of thy indiſpoſition, I flew to thy caſtle, and have now brought thee a baſiliſk, ſtewed in roſe water. But, my lord, the baſiliſk is not to be eaten; all its virtue muſt enter through thy pores. I have encloſed it in a little ball, blown up and covered with a fine ſkin. Thou muſt ſtrike this ball, with all thy might, and I muſt ſtrike it back for a conſiderable time: and by obſerving this regimen for a few days, thou wilt ſee the effects of my art.' The firſt day Ogul was out of breath, and thought he ſhould have died with fatigue; the ſecond he was leſs fatigued, and ſlept better. In eight days he recovered all the ſtrength, all the health, all the agility and cheerfulneſs of his moſt agreeable years. Zadig then ſaid unto him, 'there is no ſuch thing in nature as a baſiliſk; but thou haſt taken exerciſe, and been temperate, and haſt recovered thy health.' In the ſame manner I ſay, that temperance and exerciſe are the two great preſervers of health, and reſtorers of it when it is loſt; and that the art of reconciling intemperance and health is as chimerical, as waſhing the Ethiopian white.

"It will eaſily be perceived that the ſyſtem of animal life which I have inveſtigated, may be applied to all other general diſeaſes, as well as the gout and thoſe called nervous: I have merely given a view of theſe by way of ſpecimen of its application." P. 298.

A ſhort index, and an ample liſt of ſubſcribers, occupy the laſt pages of this book.

Thus

Thus we have endeavoured to give our readers a conciſe account of the late Dr. Garnett's Lectures on Zoonomia. It is now neceſſary to declare our opinion with reſpect to the merit of the whole, and to the uſeful tendency which it may have in the world.

It has already been mentioned, that an ample liſt of ſubſcribers is annexed to this work, which has been expreſsly publiſhed for the benefit of the author's children; and undoubtedly it is highly ſatisfactory and pleaſing, to every liberal mind, to obſerve, with what readineſs the public in this country is willing to remunerate real merit, or to relieve the helpleſs and the indigent. But independent of thoſe benevolent ideas, the preſent work has an higher claim upon the attention of the public; this being, as far as we know, the only performance in our language, calculated to give a clear, conciſe, and highly uſeful idea, of the nature, the ſtructure, the functions, the dependences, the diſorders, and the proper treatment of the human body, according to the lateſt and beſt theories, to perſons of every claſs, and fully ſufficient for thoſe who are not of the medical profeſſion.

Though it may contain very little new matter, being evidently intended as a mere compilation, yet, the perſpicuity of the ſtyle, the regularity of the arrangement, the peculiar delicacy of the anatomical deſcriptions, and the great quantity of uſeful information that is contained in it, render it fit for the peruſal of every perſon, and likely to correct a great many bad and pernicious habits.

ART. V. *The Poetical Regiſter, and Repoſitory of Fugitive Poetry, for* 1804. Vol. iv. Cr. 8vo. 10s. 6d. Rivingtons. 1806.

THE indiſpoſition of the Editor is alledged as the cauſe for the late appearance of this continuation, of a pleaſing and well conducted work. Of a miſcellany containing ſo great a variety of materials, it is not poſſible to give a general character, except by ſaying, that it is compiled with judgment, and contains very few, if any, compoſitions which may not claim the approbation of all judicious readers. Our taſk can go no further, than to ſelect a ſpecimen or two, and recommend the reſt to the enjoyment of thoſe who delight in poetry. The following poems ſeems to us to exhibit rather a ſingular example of the mode in which the touch-

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ing and ſimple beauties of a ballad may be exalted into ſomething no leſs pathetic, and more ſublime. The note ſubjoined in the volume will explain the deſign of the writer.

"GREVILLE AND JULIA".*

BY ANNA SEWARD.

Sleep is on Man, and darkneſs all things hides,
And Night's laſt hour the diſtant clocks repeat!—
The doors unfold!—dead JULIA's Image glides,
Silent and ſlow,—and ſtands at GREVILLE's feet!

Her face like April morns when winds are loud,
And wintry clouds deform the dubious day.—
See, from her feet ſhe lifts the folding ſhroud
With ſnow-pale hands, cold as the weltering clay!

When youth is flown, and all that decks thee now,
Ah, royal CIPARISSIS! ſuch *thy* doom;
Then DEATH ſhall ſtrike the diadem from thy brow,
The ſhroud thy robe, the lightleſs tomb thy home.

Her form, when peace and hope were hers, was fair
As riſing flowers beneath the gleams of May;
And her lips ſmil'd and bluſh'd, and Morn's bright ſtar
Stood in her eyes, with ſoft effuſive ray.

But ſlow Diſeaſe the kindling bluſh conſum'd,
And Grief eclips'd the gay and ready ſmile;
No more the naked lip or laugh'd, or bloom'd;
DEATH call'd his worm—and gave the faded ſpoil.

"Awake! thy JULIA calls thee!—Fate ſevere
Sends her pale Corſe to wander from the Grave.—
At length, O! *now* at length, let Pity hear
Whom chang'd and faithleſs Love refus'd to ſave!

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* "The fine touches of pathos and of horror, added by the late Vincent Bourne in his Latin Poem, THIRSIS AND CHLOE, built upon Mallet's Engliſh Ballad, WILLIAM AND MARGARET, induced the author of the above ſtanzas to re-paraphraſe from the former, this aweful Viſion; to adopt, inſtead of the ſhort verſe of the Engliſh Ballad, the more ſolemn meaſure of the ten feet elegiacs, and to tranſlate Bourne with the ſame freedom with whith he tranſlated Mallet. Hence ſhe has interwoven a few circumſtances which, though growing out of the ſubject, will not be found in the ſweet Original, or in the ſublimer Latin Paraphraſe."

Theſe

Theſe dark, waſte hours allow the reſtleſs Ghoſt
To burſt the cearments of the feſtering Dead;
Terror of him, who long to mercy loſt,
In late and vain remorſe may vengeance dread.

Thy oath!—thy pledge!—remember them, and fear!
Now, if thou canſt, thy barbarous crime atone!
Lo! thy once faithful Maid, a Spectre drear,
Gives back *thy* vows, and ſternly claims her *own!*

This face, once gaz'd on with ecſtatic eyes,
Once prais'd ſo fondly, why did'ſt thou deſert?
Why, with thy tender looks, thy pleading ſighs,
Win, but to wound, my ſoft, believing heart?

Thy promiſe, ah, falſe Promiſer of joys!
How coud'ſt thou break, to cruſh my riſing years!
Why flatter, cruel Flatterer! theſe eyes,
Yet leave them fading in unpitied tears?

How coud'ſt thou ſay my lips, in early bloom,
Sham'd the firſt crimſon of the Summer's roſe!
Why ſaid'ſt thou ſo?—and why did I preſume,
Raſh Maid! to credit thy deluding vows?

This *alter'd* face!—*now* does it bloom—behold!—
This lip, this naked lip, no ſmile retains;
Death is in theſe ſunk eyes,—and on this cold
And livid cheek, no lingering charm remains.

The hungry Worm my waſting form devours
Feeds on theſe limbs, inſatiate with her prey,
A cold,—a long,—a tedious night is ours
Till the late riſing of the *nightleſs* Day?

Hark! the Cock crows!—the *warning* note he gave?
Hark! yet again!—A long—a *laſt* farewell!—
Come PERJUR'D, view thy gift, the deep, dark Grave
Where thy loſt JULIA's diſmal relics dwell!"

Now ſing the Birds, and from the purpling Eaſt,
The Sun prepares to give the golden day!—
Pale Greville, every horror in his breaſt,
Leaps from his couch, and frantic ſpeeds away.

And to the tomb, the fatal tomb, is flown,
Where, cold in death, his injur'd JULIA lay.
A moment ſtands by the rais'd turf!—then down,
Headlong he falls on the diſſolving Clay.

Thrice calls he JULIA, in a piercing ſound;
Thrice does he weep, and thrice, with groans complain;
Then, claſping wild the ſwell'd and hallow'd ground,
Nor weeps,—nor groans,—nor ſpeaks,—nor moves again.

The

The next poem, by Mr. Leyden, of a very different caſt, affords a pleaſing recollection of an ingenious poet, now abſent from his country: and has alſo much merit.

"STANZAS

Written by Mr. Leyden before his departure to Madras, on the following given Line from Chaucer,

"Harde is his herte that lovith nought."

As ſlow the waning year retires,
The wild-wood warblers loſe their fires,
Long ſhall they reſt on lonely wing,
Far from their mates, till jocund Spring
Again the month of Love has brought:
But man kind Nature grants to prove
Through every month the power of Love;
Hard is his heart that loveth nought.

And I, who once in frolic mood,
With wild and witleſs hardihood,
Julia unknown, would mock the woe
Which only faithful lovers know.
When firſt I ſaw her face, I thought—
'If aught on earth ſo angel bright
Can charm the ſoul to ſoft delight,
Hard is his heart that loveth nought.'

Torn from thy circling arms afar,
To pine beneath the eaſtern ſtar,
As ſad my lingering eyes I turn
To ſee thee my departure mourn—
'Too dear thy love can ne'er be bought,
Sweet ſoul'—I ſigh; 'thou ne'er ſhall rue;—
I deem the heart that loves untrue
More hard than his that loveth nought.'" P. 12.

London, January, 1803.

A poem entitled Glendalloch, by Dr. Drennan, which occurs within a few pages of theſe, contains ſtrong marks of genius, and riſes occaſionally to ſublimity; but we are ſorry to obſerve, that it breathes a violent ſpirit of hoſtility againſt that glorious public meaſure, the union of Great Britain and Ireland. The author appears convinced that his country was made for an independent ſtate: but ſurely this is the dream of partiality rather than the deciſion of wiſdom. Much happier and greater may ſhe be, indiſſolubly united with that Siſter, who gives and receives a ſtrength which neither could poſſeſs in ſeparation.

The following very elegant poem, with its melancholy appendage, ſpeaks ſtrongly for the heart as well as the genius of the writer, and deſerves our favourable notice.

HORACE, ODE 7, BOOK 2, IMITATED.

To Mrs. W. Boſcawen, written in the Summer of 1803.

" * Thou, who if Heav'n, that join'd our hands,
O'er Zembla's ſnows, or Libya's ſands,
Ordain'd me far to roam,
Would'ſt ſtill, with faithful love, attend
My fond companion, gentle friend,
And deem my heart thy home!

Though yet, unbroke by care and pain,
My health and active powers remain,
Though youthful bloom be thine;
Should age come on with rapid ſtride,
What bleſt retreat ſhall we provide?
Where ſoothe our life's decline?

† *Whichwood*, in thy romantic ſhades,
Thy breezy lawns, ſequeſter'd glades,
My youthful hours were bleſt!
In thy bleſt ſcenes, remote from ſtrife,
From public cares, and buſy life,
My peaceful age ſhould reſt.

‡ But this our wayward lot denies:
Then let us turn our anxious eyes
(Where late we joyed to rove)
Tunbridge, to thy ſalubrious rill,
Thy cavern'd rocks, famed *Ephraim's* hill,
And royal *Anna's* grove.

IMITATIONS.

* " Septimi, Gades aditure mecum, &c."

† " Tibur Argæo poſitum colono, &c.
Whichwood Foreſt, in Oxfordſhire, where the Author's father had a lodge."

‡ " Unde ſi Parcæ prohibent iniquæ,
Dulce pellitis ovibus Galeſi
Flumen, et regnata petam Laconi
Rura Phalanto.
Ille terrarum mihi præter omnes,
Angulus ridet, &c."

Dear choſen ſpot! where ſhelter'd vales
May guard us from th' inclement gales
When wint'ry tempeſts blow,
* When Zephyr from the diſtant main
Wafts his ſoft freſhneſs o'er the plain
To cool the ſummer's glow.

There ſocial bliſs, when hearts unite,
With ſweet Retirement's calm delight
(Rare harmony!) we blend
And oft, enlivening vacant hours,
Meet in ſequeſter'd walks and bowers
Some dear unlook'd-for friend.

† There, when the vital ſpark decays,
On my loved CHARLOTTE's form I'll gaze
E'en to my lateſt breath;
And, if beſide my couch ſhe ſtand,
Graſp her with trembling failing hand,
And ſmile, ſerene in death." W. B.

EPITAPH,

In Mary-le-Bone Burying-Ground, on the Lady of William Boſcawen, Eſq. who died April 14, 1804.

Kind, tender Mother!—fond and faithful Wife!
Here wait the meed that crowns a well-ſpent life.
E'en now, perchance, thy ſpirit ſoars above,
To meet each dear ‡ departed Pledge of Love.
O! may thy widowed Partner, when the doom
Of righteous Heav'n conſigns him to the tomb,
Here, where his loved lamented CHARLOTTE lies,
With her in peace repoſe—with her to bliſs ariſe!" P. 52.

We are pleaſed to ſee among the fugitive poems, ſome recalled to notice, which have been long difficult to be procured; particularly the prize poem of Dr. Butſon, now Biſhop of Clonfert, on the Love of our Country, (P. 397). We cannot undertake an accurate compariſon, but we are inclined to think that this is the beſt volume we have ſeen; and we hope it may be continued with equal ſpirit.

IMITATIONS.

* "Ver ubi longum, &c."

† "——————— ubi tu calentem
Debitâ ſparges lacryma favillam
Vatis amici. HOR.
Te teneam moriens deficiente manu. TIBULL.

That the above wiſh cannot (alas!) now be fulfilled will be ſeen by the following Epitaph."

‡ "The Author had loſt ſix children."

ART.

ART. VI. *Converſations on Chemiſtry. In which the Elements of that Science are familiarly explained and illuſtrated by Experiments. In Two Volumes, with Plates in Outline.* 12mo. pages 326, and 289. 14s. Longman, and Co. 1806.

NOTWITHSTANDING the numerous elementary publications on the ſubject of chemiſtry, which have appeared within theſe few years, we are decidedly of opinion, that the preſent work, written by the hand of an anonymous female *, is likely to prove a uſeful and valuable acquiſition to the lovers of that enchanting ſcience. It is not from the diſcuſſion of the moſt intricate branches of chemiſtry in a full and complete manner, or from the account of new facts, that the merits of this work muſt be derived; but from its anſwering, in the completeſt manner imaginable, the object of its title; that is, from its explaining the elements of chemiſtry in an eaſy and familiar manner. The perſpicuity of the ſtyle, the regular diſpoſition of the ſubject, the judicious ſelection of illuſtrative experiments, and the elegance of the plates, are ſo well adapted to the capacity of beginners, and eſpecially of thoſe who do not wiſh to dive deep into the ſcience, that a more appropriate publication can hardly be deſired.

The work conſiſts of two volumes, in which the elements of chemiſtry are divided into ſections, or, as this author calls them, *converſations*; and are explained under the form of dialogues, between a teacher and two pupils. Eleven of theſe converſations are contained in the firſt, and twelve in the ſecond volume. Eleven ſmall plates are contained in the two volumes. Theſe exhibit the outline only of ſome inſtruments, preparations, experiments, &c.; but they are executed with great neatneſs, by the maſterly hand of Lowry.

In the preface, this author acknowledges herſelf a woman, offers her work principally to the female ſex, and modeſtly declares, that as her knowledge of the ſubject has been but recently acquired, ſhe can have no real claim to the title of chemiſt. By attending a courſe of chemical lectures ſhe became acquainted with the rudiments of that ſcience. But

* We ſuppoſe we do not hazard much in conjecturing the very ingenious female to be Mrs. Bryan. The author has gone ſo far as to call herſelf Mrs. B.

her imperfect knowledge was afterwards much improved in conſequence of her converſing on the ſubject with ſcientific and communicative friends.

"As, however," ſhe ſays, "there are but few women who have acceſs to this mode of inſtruction; and as the author was not acquainted with any book that could prove a ſubſtitute for it, ſhe thought that it might be uſeful for beginners, as well as ſatisfactory to herſelf, to trace the ſteps by which ſhe had acquired her little ſtock of chemical knowledge, and to record, in the form of dialogue, thoſe ideas which ſhe had firſt derived from converſation."

The titles of the converſations are, I. Of the general principles of chemiſtry. II. Of light and heat. III. Continuation of the ſubject. IV. On ſpecific heat, latent heat, and chemical heat. V. On oxygen and nitrogen. VI. On hydrogen. VII. On ſulphur and phoſphorus. VIII. On carbone. IX. On metals. X. On alkalies. XI. On earths. VOL. II. XII. On the attraction of compoſition. XIII. On compound bodies. XIV. On the combinations of oxygen with ſulphur and with phoſphorus; and of the ſulphats and phoſphats. XV. On the combinations of oxygen with nitrogen and with carbone; and of the nitrats and carbonats. XVI. On the muriatic and oxygenated muriatic acids; and on muriats. XVII. On the nature and compoſition of vegetables. XVIII. On the decompoſition of vegetables. XIX. Hiſtory of vegetation. XX. On the compoſition of animals. XXI. On the animal economy. XXII. On animalization, reſpiration, and nutrition. XXIII. On animal heat: and on various animal products.

In the peruſal of theſe converſations, we have, upon the whole, found reaſon to admire the peculiar perſpicuity of the explanations, the manner in which ſome natural objections are introduced and anſwered; and likewiſe the mode of introducing the definitions, which are diſperſed throughout the volumes in their proper places, without the formality of arranging them all in a long liſt, which frequently affrightens the beginner. The only objection, which might be made to this mode of explaining the terms, is, that if the ſtudent at any time forgets the meaning of any of them, he cannot eaſily find out the page wherein it is explained. This objection, however, in the preſent work, is removed by the index which is placed at the end of the ſecond volume.

In the liſt of primitive or elementary ſubſtances, this author omits both the electric and the magnetic fluids, or the cauſes which produce the phenomena of electricity and magnetiſm;

magnetiſm; nor does ſhe aſſign any reaſon for the omiſſion. Does ſhe ſuppoſe, that they are the effects of nothing, or that they are produced by any of the other elements mentioned in her liſt? We are of opinion, that ſhe will find it very difficult to ſubſtantiate either of thoſe ſuppoſitions.

In the abovementioned liſt, this author likewiſe omits the muriatic, the boracic, and the fluoric, acids; but theſe ſhe afterwards places in the ſecond volume, where ſhe ſays,

"Analogy affords us ſo ſtrong a proof of the compound nature of the undecompounded acids, that I never could reconcile myſelf to claſſing them with the ſimple bodies, though this diviſion has been adopted by ſeveral chemical writers. It is certainly the moſt ſtrictly regular; but, as a ſyſtematical arrangement is of uſe only to aſſiſt the memory in retaining facts, we may, I think, be allowed to deviate from it when there is danger of producing confuſion by following it too cloſely; and this, I believe, would be the caſe, if you were taught to conſider the undecompounded acids as elementary bodies." P. 18.

In page thirty one of vol. 1, it is aſſerted that Reaumur's thermometer is generally preferred by the French. This was undoubtedly the caſe ſome years ago; but we are informed, that at preſent the centigrade diviſion of the thermometrical ſcale has been generally adopted in that nation.

In page ſixty eight, this author expreſſes herſelf with too much confidence concerning the nature of a phenomenon, which is far from being clearly comprehended or explained by the moſt acute philoſophers of the preſent age. Conſidering caloric as a ſolvent, ſhe ſays, "caloric diſſolves water, and converts it into vapour, by the ſame proceſs as water diſſolves ſalt; that is to ſay, the particles of water are ſo minutely divided by the caloric as to become inviſible."

In page 175, a ſuppoſition is mentioned, which might as well have been omitted, in the preſent ſtate of knowledge reſpecting electricity and the nature of gaſes.

"It is ſuppoſed," this author ſays, "that thunder and lightning frequently proceed from a ſimilar cauſe—but this requires ſome further explanation.—Nature abounds with hydrogen; it conſtitutes a very conſiderable portion of the whole maſs of water belonging to our globe, and from that ſource, almoſt every other body obtains it. It enters into the compoſition of all animal ſubſtances, and of a great number of minerals; but it is moſt abundant in vegetables. From this immenſe variety of bodies, it is often ſpontaneouſly diſengaged; its great levity makes it riſe into the ſuperior regions of the atmoſphere, and when, either by an electric ſpark, or any caſual elevation of temperature,

it takes fire, it may produce thunder, lightning, and ſuch other luminous meteors as are occaſionally ſeen in the atmoſphere." P. 175.

Speaking of ſteel, this author ſays, " the hardneſs of ſteel is very much increaſed by an operation which conſiſts in heating the ſteel till it is red hot, and then plunging it into cold water, this is called *tempering*." She ought to have ſaid *hardening;* for the tempering of ſteel is when from that hard ſtate it is ſoftened more or leſs according to the uſes to which it is to be applied.

Treating of metallic alloys, this author ſays, that bronze conſiſts of copper and iron. We imagine ſhe means copper and tin; for copper unites very imperfectly with iron.

In page 248 of vol. 11, we read, that " in general a perſon at reſt and in health will breathe between twenty and thirty times in a minute." This is conſiderably beyond the truth.

After having noticed moſt of thoſe paſſages, which ſeemed to us deſerving of alteration, it is incumbent upon us to lay before our readers a few ſpecimens of this author's ſtyle and manner of treating the ſubject. The following paragraph is an inſtance of a clear and familiar compariſon.

" You have," ſays the teacher to the pupil, " miſconceived the idea of *decompoſition;* it is very different from mere *diviſion:* the latter ſimply reduces a body into parts, but the former ſeparates it into the various ingredients, or materials, of which it is compoſed. If we were to take a loaf of bread, and ſeparate the ſeveral ingredients of which it is made, the flour, the yeaſt, the ſalt, and the water, it would be very different from cutting the loaf into pieces, or crumbling it to atoms." P. 7.

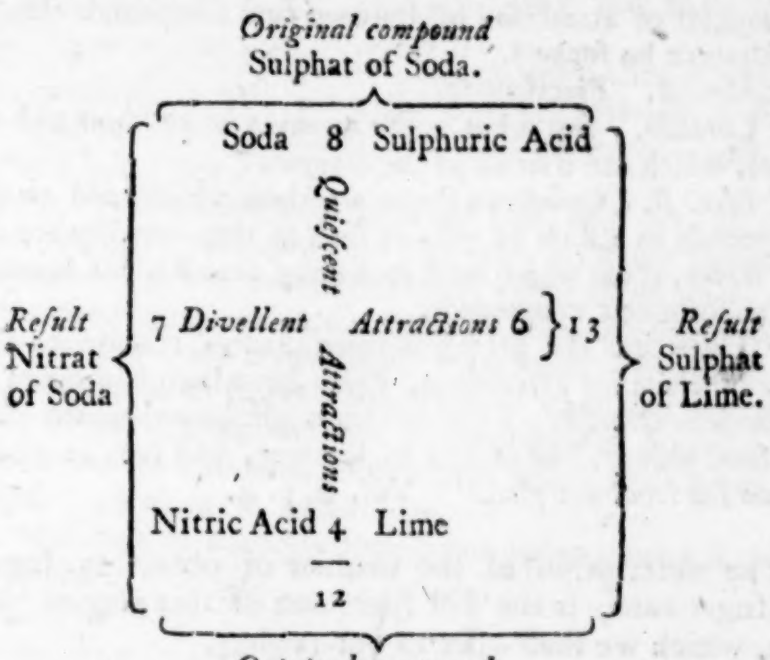
In the twelfth converſation, the meaning of ſimple and double elective attractions, are neatly explained in the following manner.

" The 7th law is, that *bodies have amongſt themſelves different degrees of attraction.* Upon this law (which you may have diſcovered yourſelves long ſince), the whole ſcience of chemiſtry depends; for it is by means of the various degrees of affinity which bodies have for each other, that all the chemical compoſitions and decompoſitions are effected. Thus, if you pour ſulphuric acid on ſoap, it will combine with the alkali to the excluſion of the oil, and form a ſulphat of potaſh. Every chemical fact or experiment is an inſtance of the ſame kind; and whenever the decompoſition of a body is performed by the addition of any ſingle new ſubſtance, it is ſaid to be effected by *ſimple elective attractions.* But it often happens that no ſimple ſubſtance will decompoſe a body, and that, in order to effect this, you muſt offer to the compound a body which is itſelf compoſed of two, or ſometimes three principles,

ciples, which would not, each ſeparately, perform the decompoſition. In this caſe there are two new compounds formed in conſequence of a reciprocal decompoſition and recompoſition. All inſtances of this kind are called *double elective attractions.*

" *Caroline.* I confeſs I do not underſtand this clearly.

" *Mrs. B.* You will eaſily comprehend it by the aſſiſtance of this diagram, in which the reciprocal forces of attraction are repreſented by numbers:



" We here ſuppoſe that we are to decompoſe ſulphat of ſoda; that is, to ſeparate the acid from the alkali; if, for this purpoſe we add ſome lime, in order to make it combine with the acid, we ſhall fail in our attempt, becauſe the ſoda and the ſulphuric acid attract each other by a force which is (by way of ſuppoſition) repreſented by the number 8; while the lime tends to unite with this acid by an affinity equal only to the number 6. It is plain, therefore, that the ſulphat of ſoda will not be decompoſed, ſince a force equal to 8 cannot be overcome by a force equal only to 6.

" *Caroline.* So far, this appears very clear.

" *Mrs. B.* If on the other hand, we endeavour to decompoſe this ſalt by nitric acid, which tends to combine with ſoda, we ſhall be equally unſucceſsful, as nitric acid tends to unite with the alkali by a force equal only to 7.

" In neither of theſe caſes of ſimple elective attraction, therefore, can we accompliſh our purpoſe. But let us previouſly combine together the lime and nitric acid, ſo as to form a nitrat of lime, a compound ſalt, the conſtituents of which are united by a power equal to 4. If then we preſent this compound to the ſulphat of ſoda, a decompoſition will enſue, becauſe the ſum of the

forces which tend to preſerve the two ſalts in their actual ſtate, is not equal to that of the forces which tend to decompoſe them, and to form new combinations. The nitric acid, therefore, will combine with the ſoda, and the ſulphuric acid with the lime.

"*Caroline.* I underſtand you now very well. This double effect takes place becauſe the numbers 8 and 4, which repreſent the degrees of attraction of the conſtituents of the two original ſalts, make a ſum leſs than the numbers 7 and 6, which repreſent the degrees of attraction of the two new compounds that will in conſequence be formed.

"*Mrs. B.* Preciſely ſo.

"*Caroline.* But what is the meaning of *quieſcent* and *divellent* forces, which are written in the diagram?

"*Mrs. B.* Quieſcent forces are thoſe which tend to preſerve compounds in a ſtate of reſt, or ſuch as they actually are: divellent forces, thoſe which tend to deſtroy that ſtate of combination, and to form new compounds.

"Theſe are the principal circumſtances relative to the doctrine of chemical attractions, which have been laid down as rules by modern chemiſts: a few others might be mentioned reſpecting the ſame theory, but of leſs importance, and ſuch as would take us too far from our plan." Vol. ii. p. 9.

The deſcription of the manner of obtaining ſugar from the ſugar cane, is the laſt ſpecimen of this elegant publication, which we ſhall offer to our readers.

"*Mrs. B.* The juice of this plant is firſt expreſſed by paſſing it between two cylinders of iron. It is then boiled with lime-water, which makes a thick ſcum riſe to the ſurface. The clarified liquor is let off below and evaporated to a very ſmall quantity, after which it is ſuffered to cryſtallize by ſtanding in a veſſel, the bottom of which is perforated with holes, that are imperfectly ſtopped, in order that the ſyrup may drain off. The ſugar obtained by this proceſs is a coarſe brown powder, commonly called raw or moiſt ſugar; it undergoes another operation to be refined and converted into loaf ſugar. For this purpoſe it is diſſolved in water, and afterwards purified by an animal fluid called albumen. White of eggs chiefly conſiſt of this fluid, which is alſo one of the conſtituent parts of blood; and conſequently eggs, or bullocks' blood, are commonly uſed for this purpoſe.

"The albuminous fluid being diffuſed through the ſyrup, combines with all the ſolid impurities contained in it, and riſes with them to the ſurface, where it forms a thick ſcum; the clear liquor is then again evaporated to a proper conſiſtence, and poured into moulds, in which, by a confuſed cryſtallization, it forms loaf ſugar. But an additional proceſs is required to whiten it; to

this

this effect the mould is inverted, and its open baſe is covered with clay, through which water is made to paſs; the water ſlowly trickling through the ſugar, combines with and carries off the colouring matter.

"*Caroline.* I am very glad to hear that the blood that is uſed to purify ſugar does not remain in it; it would be a diſguſting idea.

"*Emily.* And pray how is ſugar-candy and barley-ſugar prepared?

"*Mrs. B.* Candied ſugar is nothing more than the regular cryſtals, obtained by ſlow evaporation from a ſolution of ſugar. Barley ſugar is ſugar melted by heat, and afterwards cooled in moulds of a ſpiral form.

"Sugar may be decompoſed by a red heat, and, like all other vegetable ſubſtances, reſolved into carbonic acid and hydrogen. The formation and the decompoſition of ſugar afford many very intereſting particulars, which we ſhall fully examine after having gone through the other materials of vegetables. We ſhall find that there is reaſon to ſuppoſe that ſugar is not, like the other materials, ſecreted from the ſap by appropriate organs; but that it is formed by a peculiar proceſs with which you are not yet acquainted." Vol. ii. P. 107.

This work may be ſtrongly recommended to young ſtudents of both ſexes.

ART. VII. *The Poems of Oſſian, &c. containing the Poetical Works of James Macpherſon, Eſq. in Proſe and Rhyme; with Notes and Illuſtrations. By Malcolm Laing, Eſq.* In 2 vols. 8vo. 579 and 684 pp. 1l. 10s. Edinburgh, printed; London. Longman, &c. 1805.

THE long conteſted queſtion, of the authenticity of the poems attributed to Oſſian, is attempted here to be ſettled; and much, in our opinion, is done towards bringing the diſpute to a concluſion. We formerly noticed a diſſertation on the ſubject by the Editor of the preſent volumes*, and thought that even there he made a very ſtrong caſe. Since that period, he has continued occaſionally, he ſays, to note the imitations in Oſſian, and to prepare other illuſtrations, till he found himſelf inclined to give an edition of the poems themſelves. To theſe Mr. L. has added a number of poems written by Macpherſon; by which it appears,

* Subjoined to the two original volumes of his Hiſtory of Scotland. See Britiſh Critic, Vol. xix. p. 609.

not

not only that it was his early and predominant idea to ſhine as a poet, but that much of the imagery which he has ſince beſtowed on Oſſian, had been anticipated by him in thoſe productions of his own pen, which the public had received with coldneſs, and ſuffered to fall into oblivion.

We gave, on the former occaſion, rather a ſtrong opinion in favour of Mr. L.'s argument; we now ſhall produce, from his preface to the preſent volumes, a ſketch of the hiſtory of the pretended tranſlations. In 1759, Macpherſon was preſſed by John Home, author of Douglas, to tranſlate ſome of the Gaelic poems, which he was then reputed to poſſeſs. In a day or two, he produced the fragment on the death of Oſcar, then called the ſon of Oſſian; but afterwards changed to the ſon of Caruth *. Encouraged by ſeveral literati, he publiſhed the fragments in 1760, in which this poem appeared. Theſe being much approved, he now gave out, that if ſuitable encouragement were obtained, an Epic poem of conſiderable length might be recovered in the Highlands: and, a large ſubſcription being raiſed, he went in the ſummer to the highlands and iſles, for the purpoſe of collecting. Early in 1762, Fingal and the leſſer poems were publiſhed by ſubſcription; and in 1763, Temora, and the remaining poems. But though the materials were thus pretended to have been obtained in the highlands, no collective body of original matter was ever produced; much leſs any thing digeſted into the form and ſubſtance of an epic poem.

But though proud of the ſucceſs of theſe poems, and pleaſed with the profit they brought, Macpherſon was not wholly ſatisfied. He had confeſſed, before the fragments were publiſhed, " that his highland pride was alarmed at appearing to the world only as a tranſlator †;" and the teſtimony of the late Sir John Elliot, the phyſician, is brought forward, as repeated by the venerable Biſhop of Dromore, to prove that he actually confeſſed the fraud. The atteſtation of the Biſhop, as given to Dr. Anderſon, is this:

" The Biſhop of Dromore, has allowed Dr. Anderſon to declare, that he (the Biſhop) received the moſt poſitive aſſurances from Sir John Elliot, the confidential friend of Macpherſon, that all the poems publiſhed by him as tranſlations of Oſſian, were entirely of his own compoſition ‡."

Leſt the teſtimony of Sir J. Elliot ſhould be thought inſufficient, that of General Plunket is alſo alledged, who ſaid,

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* See Vol. ii. p. 393. † Preface p. xv. note.
‡ " Ibid. p. xx."

" That

" That Mr. Macpherſon had declared to an old and intimate companion of his and the Generals, that having given an exceeding good poem to the public, which paſſed unnoticed, he then publiſhed, as ancient, ſome fragments of his own, which were ſo much applauded, that henceforth he reſolved to give the world enough of ſuch ancient poetry *."

We are much inclined to believe, that the true account of the foundation of the Pſeudo-Oſſian's poems is given in the following paſſage.

" About twenty or thirty Iriſh ballads relative to the Fions, and aſcribed to Oſſian, are preſerved in the Highlands by tradition or writing; but theſe are ſhort unconnected ſongs, and are nothing ſuperior, in point of poetical merit, to the popular Engliſh ballads concerning king Arthur and Robin Hood. Their origin is certain, as the ſame poems are preſerved more entire in Ireland, to which the names and ſubjects are all confined, and as they are compoſed according to the rules of alliteration in Iriſh proſody, which are ſeldom or never obſerved in any Earſe poems. Their date muſt be aſcribed to the fourteenth and fifteenth century, not only from internal evidence, but becauſe Iriſh poetry is not once mentioned in the twelfth century, by Giraldus Cambrenſis, in his long panegyrick upon Iriſh muſick, while the ſongs and tales concerning the Fions are firſt noticed by Good, a ſchool-maſter at Limerick, about the year 1566, and by Carſwell, Biſhop of the Iſles, in the preface to an Earſe prayer-book, printed at Edinburgh in 1567 †. In conſequence of frequent migrations from Ireland, not only the ſongs of the Fions, but the tales of the Mileſians and Tuath de Danaan, had been then at leaſt introduced into Argyle and the weſtern Highlands, to which the former ſeem to be ſtill confined.

" The names of the heroes, a few occaſional incidents and detached paſſages of the Iriſh ballads, had been ſeized by Macpherſon, and incorporated into his poems. The Highlanders, therefore, in their anſwers to Blair, declared to a man, that they had

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* Preface xxi.

" † Defunctorum animas in conſortium abire exiſtimant quorundam in illis locis illuſtrium, de quibus fabulas et cantilenas retinent, ut gigantum, Fin Mac Huyle, Oſker Mac Oſhin, et tales ſæpe per illuſionem ſe videre dicunt. Camden's Hibernia, from J. Good, who had been educated at Oxford, and was afterwards a ſchoolmaſter and prieſt at Limerick. " They are more deſirous and accuſtomed to compoſe vain tempting lying hiſtories concerning Tuath de Danaans, and Mileſians, concerning champions and Fin Mac Cumhail, and Fingalians, &c. Pref. to Carſwell's Prayer Book. Campbell's Tour through Scotland."

heard

heard and remembered the poems of Oſſian from their earlieſt youth; and it is impoſſible, even at preſent, to make them comprehend, that the identity of the poems is the only queſtion in diſpute, and that the Iriſh ballads, which they remember to have heard, are in fact the ſtrongeſt confutation of Macpherſon's Oſſian." P. xxiii.

It is ſomewhat whimſical that the famous epics of which the modern Highlanders have been ſo proud, ſhould be founded on Iriſh ballads. Yet it is undeniable that Cuthullin, or Cuchullin, and the principal heroes of Fingal, were Iriſh. Some of the beſt of thoſe Iriſh poems have been tranſlated and publiſhed by Miſs Brooke*, with the originals ſubjoined; but none of them, except Conloch (which ſtands firſt) are pretended to be older than the middle ages. Mr. O'Halloran, in his argument to the poem of Conloch, in Miſs Brooke's volume, gives the following account of its ſubject.

"In the reign of Conor Mac Neſſa, King of Ulſter (about the year of the world 3950†) Ireland abounded in heroes of the moſt ſhining intrepidity; inſomuch that they were all over Europe, by way of eminence, called the Heroes of the Weſtern Iſle. Among theſe were Cuchullin the ſon of Sualthach; Conal-ciarach, and the three ſons of Uiſneach, Naoiſe, Ainle, and Ardan, all couſins german."

An adventure of Cuchullin's is then related, which is the foundation of the poem of Conloch, namely, his falling in love at Dun-Sgathach, in Scotland, with the beautiful Aifé, daughter to Airdgenny, by whom he had a ſon, namely, Conloch, who in this poem falls by the hand of his father; but it appears that he was inſtigated to the attack by his mother, whom Cuchullin had baſely deſerted. Macpherſon had ſome knowledge of this ſtory, but he has changed the lady's name to *Bragela*, and ſoftened *Dun-Sgathach* to Dunſcaith, and ventured to make Cuchullin faithful and affectionate. She is thus mentioned by him in the firſt book of Fingal.

"O ſtrike the harp in praiſe of my love, the lonely ſun-beam of *Dunſcaith*. Strike the harp in the praiſe of *Bragela*; ſhe that I left in the Iſle of Miſt, (Sky) the ſpouſe of Semo's ſon. Doſt thou raiſe thy fair face from the rock, to find the ſails of Cuthullin." P. 49.

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* "Reliques of Iriſh Poetry," 4to. 1789. Dublin.

† That is about the date of the Chriſtian æra. *Rev.*

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The Iriſh originals are thus further enumerated by Mr. Laing in his preface.

" Cuthullin's car is an Iriſh ballad, containing little more than the names and epithets of the horſes. The epiſode of Fainaſolis is an alteration of *Dan na Inghin*, or the Maid's Tragedy, a well known ballad, upon which the Fragment of Oſcar's combat with Ullin is alſo conſtructed. Oſſian's Exploits at Lochlego are taken from the *Suireadh Oiſin*, or courtſhip of Eviral-lin, another Iriſh ballad. Ullin's war-ſong is merely a detached panegyric upon Gaul. The terms of peace propoſed by Morla, are from the ballad of Magnus; but the terms, as one witneſs more conſcientious than the reſt acknowledges, are propoſed by Magnus, king of Lochlin, to Fingal, and not by the unheard of Swaran to Cuthullin *. The ſtandard, or ſun-beam of battle, the choice of an adverſary by each chieftain, and the ſingle combat between Swaran and Fingal, are all taken from the ſame ballad of Fingal and Magnus. The battle of Lora is founded on *Teantach mor na Feine* (the greateſt danger the Fingalians ever ſuſtained) or, the invaſion of Ireland by Erragon, king of Lochlin, of which Macpherſon confeſſedly obtained a copy from Maclaggen †, but no trace of the battle of Lora has ever been diſcovered. Lathmon derives its ſtory from *Lammonmore*, another Iriſh ballad; Darthula, from Deirdar, and the Children of Uiſleachan: the Death of Oſcar from *Bhas Oſcar*, the ſole foundation upon which the Temora is conſtructed; the lamentation of Dargo's ſpouſe, from *Marbhran Deirg*, a ballad very different from Macpherſon's poem; but in theſe ballads we would [*ſhould*] ſearch in vain for the addreſs to the moon in Darthula, or for a ſingle poetical image or ſentiment almoſt in Macpherſon's Oſſian ‡." P. xxvii.

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* " Id. 29. Report, 56."

† " Id. Appendix, 24. 154."

‡ " Of theſe ballads, which Macpherſon himſelf has ſtigmatized as Iriſh, the combat of Fingal and Magnus, or *Oſſian agus an Clerich*, with others collected by Mr. Hill, may be found in the Gentleman's Magazine for 1782-3. Oſſian's courtſhip of Evirallin, the Maid's Tragedy, the Lamentation of Dargo's wife, the Tale of Con ſon of Dargo, *Teantach mor na Feine*, or the Tale of Erragon, the Death of Oſcar, collected by Dr. Young, may be found in the Tranſactions of the Royal Iriſh Academy, Vol. I. Cuthullin's car, the Addreſs to Gaul, Lammon-more, Deirdar, the Children of Uiſleachan, (of which I poſſeſs, or have ſeen tranſlations) Garibbe Mac Stairn, and a few others, have never been publiſhed. An extract from one of the ballads of Deirdar is publiſhed from an old MS. by D. Smith, in the Appendix to Mr. Mackenzie's Report, p. 290, but not a ſyllable of Macpherſon's Darthula."

Such

Such are the leading facts here produced for the confutation of the claim of Oſſian's poems to an ancient origin: and ſome of them, if thought to be ſufficiently authenticated, ſuch as the confeſſions of Macpherſon, are abſolutely deciſive. Others have conſiderable weight and cogency. But an appeal, in our opinion, might alſo be made to taſte. Macpherſon, as the latter part of theſe volumes ſufficiently proves, had aſpired to be an Engliſh poet. But he was a bad poet. He had ſome notions of ſublimity, but they were extremely confined; aerial meteors and ghoſts formed his whole ſtock. So is it in the Highlander, ſo is it in Fingal. Many of theſe reſemblances are well compared by the preſent editor. The following paſſage is, however, curious. A young warrior appears ſuddenly to a group of ſlumbering foes. He is immediately compared to a ghoſt.

> " Thus often to the midnight traveller,
> The ſtalking figures of the dead appear:
> Silent the ſpectre towers before the ſight,
> And ſhines, an awful image, through the night.
> At length the giant phantom hovers o'er
> Some grave unhallow'd, ſtain'd with murder'd gore."
> Vol. ii. P. 533.

The image is grand, without doubt, but it is falſe; it is founded on nothing. It is not true that ſuch ſpectres appear: and it is mere nonſenſe to illuſtrate a reality by a nonentity. It is like the mock hero ſaying,

> " So have I ſeen in Araby the bleſt,"

what nobody ever did or could ſee,

> " A phœnix couchant on her funeral neſt."

Equally falſe are moſt of the innumerable Oſſianic Ghoſts; they appear when no one wants them, or could conceive them likely to be ſeen.

The great fault of the pretended Oſſian is bombaſt. Often, very often, have we wondered how ſo many perſons of genius, and ſome of judgment * in other things, could be taken in by ſuch abominable fuſtian, of which we really have never been able to read ten lines together with patience. Every thing that is falſe, every thing that is abſurd is here accumulated; and a few ſpecious paſſages, ſanctioned by

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* The opinion of Dr. Blair would weigh much, but who can calculate the force of prejudice?

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the ſuppoſed authority of antiquity, have cauſed an admiration, which nothing either in the plan or execution of the poems (if they muſt be ſo called) could fairly warrant. We feel perfectly convinced that no poems ſo full of falſe taſte, ſo full of bombaſtic expreſſion and exaggerated images, ever could be preſerved for any long period, in any country in the world. Truth and nature are the only foundations for permanency to poems, wherever produced; and truth and nature have nothing to do with the Mock-Offian. To make this matter clear, let us examine a little cloſely into the firſt book of his Fingal. The opening is well known.

"Cuthullin ſat by Tura's wall: by the tree of the ruſtling ſound. His ſpear leaned againſt a rock. His ſhield lay on graſs by his ſide." P. 7.

Here is an attempt at a picture, but how incongruous are the parts! A city wall, a tree, a rock, and graſs. They might poſſibly meet all together, but it is not very likely. In the firſt edition, it was "the tree of the ruſtling *leaf*," and then explained the aſpin. What tree is now meant may be doubted: and quære,—whether *leaf* and *ſound* are expreſſed by the ſame word in Gaelic?

"I beheld their chief," ſays Moran, "tall as a glittering rock. His ſpear is a blaſted pine. His ſhield the riſing moon." P. 10.

This would be a good deſcription of a giant, or a demon, as the two latter circumſtances are employed in Milton, who is here copied, but applied to a mortal hero it is nonſenſe. "He ſpoke like a wave on a rock," ibid. He had juſt looked like a rock, waſhed by a wave. It is all the ſame. If the author had ſaid, he ſpoke like an aſs, or an empty bladder, it would have been much more like the truth; for hear what he ſaid!

"Who can meet Swaran in fight? Who but Fingal, king of Selma* of ſtorms? Once we wreſtled on Malmor; our *heels overturned*

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* The note on Selma at the end of this book is very curious. "*The race of* Selma.] 'The race of the *deſart*,' in the firſt editions; one of the many proofs, that there was no prototype for the pretended tranſlation. Fingal's reſidence was at *Almhuin*, the hill of *Allen*, in the province of Leinſter; (Keating, 271,) which Macpherſon has uniformly altered to Albion; but *Selma* ſeems to be either a tranſpoſition of *Salem*, or *Sailm*, in the Iriſh ballads

overturned the woods. Rocks fell from their place, rivulets changing their courſe, fled murmuring from our ſide." Ib.

Can bombaſt and nonſenſe go beyond this? All becauſe two heroes wreſtled! The alarm of war is preſently given by ſtriking the ſhield of Semo, Cuthullin's father, which hung by "Tura's *ruſtling* gate." It is ſtruck only with a ſpear, but the effect is beyond that of twenty Chineſe gongs; a moſt marvellous ſhield it muſt be! The heroes of the vales and mountains are rouſed. The laſt hero mentioned by name is Ca-olt, whom the poet thus addreſſes.

"Ca-olt, *ſtretch thy ſide*, as thou moveſt along the whiſtling heath of Mora: thy ſide that is white as the foam of the troubled ſea, when the dark winds pour it on rocky Cuthon." P. 13.

We will not diſpute whether a white ſide be here well deſcribed, nor will we deny that the white ſkins of ſome of the heroes are mentioned in the genuine Iriſh ballads. But the impertinence of mentioning Ca-olt's ſide at all, whether white or brown, or whatever *ſide* it might happen to be, is beyond all patience: and what good was to be done by *ſtretching* his ſide? Had he the cramp in it, or was it apt to be drawn together? Obſerve alſo, that though the ſcene is placed in Ireland, the ſcenery is all Scottiſh: the bleak heath, the barren rock, the mountain cataract, objects which might, indeed, be found in Ireland, but not at all characteriſtic of its milder clime, and gentler features. The heroes, being aſſembled, are as uſual like miſts, and clouds, and meteors; and "the *grey* dogs howl between," an attempt at a ſtriking image, but a very falſe one.

They debate on a very uſeleſs queſtion, namely, whether they ſhall fight or not, when a formidable enemy is actually landed on their coaſt. "Another ſport," ſays Cuthullin, "is drawing near; *It is like the dark rolling of that wave on the coaſt.*" (P. 15.) That is, going to fight is like a dark wave; how, nobody can tell; but ſo is every thing elſe, according to Oſſian; like a dark wave, or a light one. Connal is for peace, which gives Calmar occaſion to ſay, like Agamemnon, "Fly, thou man of peace."

Φεῦγε μαλ', εἴ τοι θυμὸς ἐπέσσυται.

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ballads of Oſſian, and Phadrich n'en *Sailm*, Patrick of *Pſalms*, converted into Selma. Neither Selma, the palace of the great Fingal, nor the ancient kingdom or kings of Morven, were ever heard of, or known to exiſt in Scotland." P. 51.

This Calmar is a very furious gentleman. He calls on the winds and the whirlwinds, not forgetting the ghoſts. "Riſe ye *dark* winds of Erin, riſe! roar, whirlwinds of Lara *of hinds!* Amid the tempeſt let me die, torn in a cloud, *by angry ghoſts of men.*" P. 17. All this only means that he is ready to fight; but why the winds are *dark*, or why the ghoſts are to interfere, it is not eaſy to conjecture. We believe that "angry ghoſts of men" very ſeldom tear heroes, or even common men to pieces. Cuthullin loves war alſo, to him it is "pleaſant *as the thunder of heaven.*" P. 18. The idea of thunder being *pleaſant* is rather new; and certainly it very ſeldom comes, if ever, in Ireland or Britain, "before the ſhower of ſpring." The ſtory of Duchomar, who is dead without Cuthullin's having heard of it, (probably for want of newſpapers) and of his friend Cathba, is a tiſſue of abſurdities. Yet Duchomar was no obſcure man; he was, "a miſt of the marſhy Lano; when it moves on the plains of autumn, bearing the death of thouſands along!" Cathba was a ſunbeam, like madam Aifé, or Bragela, only not a *lonely* one. Cathba's ſpeech to his miſtreſs is original. He means, we preſume, to tell her it is bad weather; but he ſays, "the ſtream murmurs along. The old tree groans in the wind, (poor old tree!) the lake is troubled before thee." But then, ſhe is ſnow, and her hair a curled miſt, with other particulars, not ſo proper to mention. But Duchomar, notwithſtanding theſe very pretty compliments ſpeeds extremely ill. Miſs Morna does not love him, becauſe he is gloomy. She owns that ſhe loves Cathba, and Duchomar very kindly tells her, that he has juſt killed him. She begs to look at his blood on the ſword, and moſt neatly ſticks the owner with it; he begs her to draw it out from his ſide, and when ſhe comes, "all in her tears," he kills her. So there is an end of all the three; and all this is an epiſode, told in a kind of parentheſis; merely becauſe Cuthullin expected to ſee theſe two unfortunate heroes, to fight by his ſide.

"As ruſhes a ſtream of foam from the dark ſhady ſteep of Cromla; when the thunder is travelling above, and dark brown night ſits on half the hill. *Through the breaches of the tempeſt look forth the dim faces of ghoſts.*" P. 26.

So went the ſons of Erin to battle. Theſe peeping ghoſts, who have been in and out in different editions, (doubtleſs as the ancient MSS. varied!) are in truth very impertinent perſonages; but without ghoſts, where would be the fabricator's ſublimity? The car of Cuthullin, next deſcribed, is a paſſage ſome reſemblance to which has been produced in the

Iriſh ballads; but nothing that at all juſtifies the extravagant bombaſt with which it is filled. The Iriſh ballad, ſays the preſent editor, "contains the names of the hero and his two horſes; but no deſcription whatever of the chariot, no reference to any epic poem; much leſs the impropriety of putting ſuch minute particulars, as the ornaments of the chariot, and the very names and trappings of the horſes, into the mouth of a breathleſs and terrified ſcout*."

The heroes meet, of courſe, like ſtorms, and ſtreams, and all ſuch terrible things.

"Helmets are cleft on high. Blood burſts, and ſmokes around. Strings murmur on the poliſhed yews."

The fabricator doubtleſs ſuppoſed theſe to be characteriſtic circumſtances. But they are too minute; the ſmoking of the blood, and the noiſe of the bow-ſtrings, are not objects to be noticed at ſuch a moment. As the battle proceeds, Swaran roars, "like the ſhrill ſpirit of the ſtorm." P. 87. Therefore he roared *ſhrill*, which is an odd ſpecies of roaring; but this ſhrieking of ſpirits has had many modern copyiſts, and is doubtleſs thought ſublime. We have lately had "pleaſant thunder," we are now to have *lovely ghoſts*.

"Weep on the rocks of roaring winds, O maid of Iniſtore! Bend thy fair head over the waves, thou *lovelier than the ghoſt of the hills;* when it moves in a ſun-beam, at noon, over the ſilence of Morven." P. 39.

Theſe ghoſts really are put to all work. In the very ſame page we have had a blaſt "laden with the ſpirits of night." But a lovely ghoſt riding on a ſun-beam at noon, puzzles all our ghoſto-logical notions. When the two principal heroes meet, the effect is like the boaſt of Swaran.

"The little hills are troubled around; the rocks tremble with all their moſs." P. 42.

The hills and rocks of Ireland have certainly long left off trembling when a duel is fought, however great may be the combatants. But they were more timid, it ſeems, in Oſſian's time. We are really fatigued with collecting abſurdities, even from this one book. We ſhall only add that as the whole has been full of ghoſts in its progreſs, ſo with ghoſts it concludes.

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* Not to mention that Cuthullin could not have a chariot ſo ornamented.

"The reſt lay in *the heath of the deer*, and ſlept beneath the *duſky wind**. *The ghoſts of the lately dead were near*, and ſwam on the gloomy clouds: and far diſtant, in the dark ſilence of Lena, the feeble voices of death were faintly heard." P. 51.

This doubtleſs was thought ſublime by the author, and moſt probably by many others, ſince he wrote; but we heſitate not to pronounce it nonſenſe, and bad taſte: firſt, becauſe the principal circumſtance is impoſſible, ſecondly, becauſe the inferior circumſtance, the diſtant groans of the dying, is mentioned laſt.

We ſhould write a volume if we were to collect, and expoſe, the abſurdities which prevail throughout this pretended epic; and indeed all the other poems from the ſame mint. Nor, though they have been ſo abundantly admired, do we heſitate to ſay, that they contain more bombaſt and nonſenſe, than can elſewhere be found, in ten times the extent of compoſition. We are perfectly of opinion that poems ſo full of falſe taſte, and forced, unnatural images, could not have been preſerved for two centuries, in any country, without the aid of printing: and that, at all events, from their intrinſic demerit, the queſtion whether they are ancient or modern, is not worth a diſpute.

Thus we have unburthened our minds of an opinion long ſettled in them: and we hope have given proof enough that it is an opinion not idly taken up. How many admirers of the Oſſianic jargon we ſhall have to cry out againſt us, we do not at all regard. If we ſpeak with reaſon, let our reaſons be conſidered, and not the authority of faſhion againſt us. If ſound critics agree with us, which we think they muſt, we are content.

The editor of the preſent volumes has filled his margins with imitations of modern writings, found in the pretended Oſſian. We do not think that the inſtances are always ſatisfactory or convincing. But we have no doubt, that from the body of thoſe inſtances, ſuch a number of undeniable truths might be collected, as would in itſelf be ſufficient to decide the queſtion. Some of the moſt remarkable imitations would be found, as is natural, where Macpherſon copied, perhaps unconſciouſly, his own ideas in former poems. This is a danger which few poets eſcape; but it is uſually a proof of authenticity. In the preſent inſtance it is a deciſive proof of forgery.

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* Macpherſon muſt certainly have ſeen the wind, like a pig, for he always deſcribes its colour. *Rev.*

Let the poems of Oſſian go with ſpeed, where we are convinced they muſt go at laſt, "to the moles and to the bats;" and let no literary labour be hereafter waſted, in tracing the origin of ſuch puerile attempts* at ſublimity.

ART. VIII. *A Charge delivered to the Clergy of the Dioceſe of Norwich, at the Primary Viſitation of that Dioceſe in* 1806. *By Henry, Biſhop of Norwich.* 26 pp. 4to. 1s. Bacon, Norwich Payne, &c. London. 1806.

WE have lately heard, from all friends of the eccleſiaſtical eſtabliſhment, loud and numerous complaints of the great and conſtant increaſe of methodiſtical conventicles, and have perceived a diſpoſition alſo to aſcribe this in part at leaſt to the want of due vigilance in the heads of the church. That the fact of the increaſe of ſuch conventicles is true, we know and we lament; but it is by no means true, that it is at all imputable to the neglect of our prelates. The real truth is, that as the act of parliament now ſtands, it is not in the power of any biſhop to prevent a licenſe, duly applied for, to erect a conventicle from being granted. We well know, that where ſuch places of meeting moſt abound, no want of care or attention can be aſcribed to the dioceſan. Perhaps, however, one cauſe of ſuch increaſe is, what too zealous obſervation may overlook, namely, the progreſſive increaſe of population in the country at large. We have been led to theſe obſervations by a careful peruſal of the excellent charge before us, which at the ſame time has charmed us by its ſimplicity, and ſeriouſly impreſſed us by its energetic force.

After a few introductory remarks on the duties of the epiſcopal office, and his own particular views and intentions, the good biſhop directs the attention of his auditors to the particular fact of the increaſe of ſectaries, and points out the only means by which the miſchief can be effectually counteracted. This is by every particular clergyman in his immediate ſtation and office, exerting himſelf, with zeal, activity, and perſeverance. The fineſt compoſitions may iſſue from the preſs, great learning, and piety, and zeal may be

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* We do not ſay that Macpherſon never ſucceeded in thoſe attempts: but it is one ſucceſs to a thouſand wretched failures.

demonſtrated

demonſtrated in explaining the evil and pointing out its tendency, but it is the example alone of the paſtor, which will call back his wandering flock, or in the firſt inſtance prevent them from going aſtray. On this ſubject the learned biſhop thus expreſſes himſelf;

"That theſe miſguided enthuſiaſts are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within theſe few years, in almoſt every part of England, clearly prove the truth of it. In many Counties, particularly in Yorkſhire and in Lincolnſhire, there is a ſyſtematic organization of theſe teachers, ſome of whom are itinerant and others confined to a particular place, under the titles of Exhorters and Preachers. Their activity and zeal have been every where but too ſucceſsful in diminiſhing the congregations of ſeveral regular Pariſh Prieſts, far more learned and not leſs pious than the beſt of theſe ſelf-commiſſioned Inſtructors. If ſomething be not done to check this growing evil, a ſtanding Miniſtry will become, and at no very diſtant period, an almoſt uſeleſs part of our Eccleſiaſtical Conſtitution. Should I be aſked *what* is to be done? what means a Clergyman of the Eſtabliſhed Church can make uſe of to bring back to their appointed Paſtor his ſtrayed flock, or at leaſt to keep within the fold, thoſe who, for the preſent, are leſs inclined to wander out of the way? I know of no means which a real friend to toleration or Chriſtian charity can conſiſtently recommend but thoſe which are inſiſted upon in ſo ſolemn a manner by the great Apoſtle of the Gentiles in his Second Epiſtle to Timothy. "Et in Timotheo omnes paſtores officii ſui "commonitos eſſe voluit Spiritus Sanctus," ſays a pious and learned Commentator on this Epiſtle.

"I Charge thee before God, and the Lord Jeſus Chriſt, who "ſhall judge the quick and the dead at his appearing, and his "kingdom; preach the word, be inſtant in ſeaſon, out of ſea-"ſon, reprove, rebuke, exhort with all long ſuffering and doc-"trine; for the time will come when they will not endure *ſound* "doctrine, but after their own luſts ſhall they heap to themſelves "teachers, having itching ears; and they ſhall turn away their "ears from the truth, and ſhall be turned unto fables. But do "thou the work of an Evangeliſt, make full proof of thy Mini-"ſtry."—That is,

"With encreaſed diligence, with meekneſs, and with patience, endeavour to reclaim thoſe who, either from a mere love of novelty, "turn away their ear from the truth," and liſten eagerly to any thing new, or who, through ignorance of the very firſt principles of Chriſtianity, are led aſtray from their appointed Paſtor by ſome more eloquent, or perhaps only more confident Preacher. Explain to this deluded part of your flock, "with "all long ſuffering," the ſimple tenets of Chriſtianity; ſhew them from Scripture the nature and deſign of a true Chriſtian

Church; point out to them the excellence of our own, the ſuperiority of its Liturgy, the Apoſtolical form of its government; impreſs upon their minds the danger and the ſin of needleſs ſeparation from ſuch a Church—beſeeching them in the words of Chriſt and his Apoſtles, "to be perfectly joined together in the ſame mind, and in the ſame judgment." P. 15.

Good and ſound as this admonition is, and we are well aware that it cannot be too often repeated and too ſeriouſly impreſſed, it is but juſtice to ſhow, that it had already been given, in ſubſtance, by the venerable and excellent biſhop of London, in a charge delivered to his clergy in the year 1804. As this happens accidentally to be before us, we ſhall enable the reader to judge how minutely and how happily theſe two prelates coincide in opinion, on a ſubject of ſuch importance to the Church, over which they have been made ſuperiors.

"It is, I believe, a fact which admits of little doubt, that when the itinerant preacher goes forth upon his miſſion, he commonly looks out for thoſe pariſhes where either the ſhepherd has entirely deſerted his flock, and is employing or amuſing himſelf elſewhere, or where he unfortunately pays ſo little attention to it, is ſo indolent, ſo lukewarm, ſo indifferent to its welfare, as to make it an eaſy prey to every bold invader. There that invader finds an eaſy acceſs, and a welcome reception; and ſoon collects together a large number of proſelytes. But, in general, he very prudently keeps aloof from thoſe pariſhes where he ſees a reſident miniſter conducting himſelf in the manner I have above deſcribed; watching over his people with unremitting care; grounding them early in the rudiments of ſound religion; guarding them carefully againſt the falſe gloſſes and dangerous deluſions of illiterate and unauthorized teachers; bringing them to a conſtant attendance on divine worſhip in their pariſh churches; and manifeſting the ſame zeal, activity, and earneſtneſs, to retain his people in the Church of England, which he ſees others exert to ſeduce them from it. Into pariſhes ſo conſtituted the ſelf-commiſſioned preacher ſeldom, if ever, enters; or, if he does, he rarely gains any permanent footing, any ſettled eſtabliſhment in them*. He is in moſt caſes forced to give way to the ſuperior weight and influence of a regular, a learned, an exemplary, and a diligent paſtor. This, then, is the true, the moſt effectual way, of counteracting the progreſs of ſchiſm and fanaticiſm. There are numbers, I am perſuaded, here preſent, who can, from their

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"* The reader will eaſily perceive, that ſome of theſe obſervations cannot, for obvious reaſons, be ſtrictly applied to the very populous pariſhes of London and its immediate vicinity."

own experience, and their own laudable exertions, bear teſtimony to the truth of this poſition; and whenever this remedy is *univerſally* applied, (as I hope and truſt it gradually will) I do not heſitate to predict that the evil complained of will be conſiderably leſſened, in ſome inſtances entirely ſubdued."

We are greatly pleaſed to learn from this intereſting charge of the biſhop of Norwich, that it appears from the reports delivered to the privy council, that the reſidence of ſpiritual perſons on their benefices, is more ſtrict and frequent than from the miſrepreſentations of thoſe who do not wiſh well to the eſtabliſhment, the public were taught to believe. What the biſhop adds on the ſubject of an affluent clergyman taking pains to make a good bargain with his curate, entitles him to the thanks of the lower order of clergy in his dioceſe; and indeed the whole diſcourſe is in our judgment admirably calculated to produce the moſt beneficial effects among thoſe for whoſe inſtruction and advice it was intended.

ART. IX. *Leonora. By Miſs Edgeworth.* In 2 Vols. 8vo. 8s. Johnſon. 1806.

WE are induced to give this novel a place among our principal articles, from the reſpect we bear to the talents of the author, from the excellent moral conveyed in her work, and from its general tendency to counteract a poiſon the virulence of which we have always diſcerned, and the circulation of which we have conſtantly deplored. The ſtory is this:—A high bred Engliſhwoman returns to her country from the Continent, with ſome little ſlur upon her character, but with great talents, impoſing manners, and exquiſite ſenſibility. A former friend of noble rank, happily eſtabliſhed in domeſtic life, deceived by her frankneſs, and confident that though indiſcreet, ſhe never has been vicious, undertakes to ſtem the tide of prejudice againſt her, and accordingly invites her to her houſe. She is cautioned by her mother, who had been brought up in the old Engliſh ſchool, againſt the miſchievous qualities and ſuſpicious principles of her ſuſceptible friend, but the caution is adminiſtered in vain. Very ſoon does the unhappy hoſteſs diſcover that her *Frenchified* friend, though as it was ſuppoſed, ſhe had left her heart on the Continent, by way of amuſe-

ment coquettes with her huſband, till both are inextricably entangled. The ſtranger and the huſband elope together. Mr. L. however, ſoon feels ſome qualms of conſcience at deſerting a wife of great beauty, and the more ſolid and eſtimable qualities of ſound judgment and principle, for a woman who has no principle, the violence of whoſe paſſions exceeds all bounds, and who will be ſatisfied with nothing leſs than her lover's giving up wife, children, and connexions, and flying with her to a foreign country. On his heſitating to do this ſhe ſtabs herſelf, but not fatally, and extorts from him a promiſe to comply with her wiſhes. For this purpoſe, after a ſhort viſit to his family, he proceeds to Yarmouth to embark for Ruſſia, there the agitation of his ſpirits brings on a dangerous fever, his tender and amiable wife anxiouſly flies to him, and he recovers. Still he conſiders himſelf as bound by the ſolemn promiſe to his miſtreſs, till an intercepted packet of letters makes known her real character, which is that of the moſt refined coquetry, corrupt principle, and depraved ſenſibility. The miſtreſs is abandoned, and the penitent huſband reſtored to his wife and his children.

There is no under plot, but the principle characters are admirably ſuſtained throughout, and the work is remarkably well written. The following letter from Lady Leonora's mother will point out the miſchief which it is the object of this performance to counteract, and will at the ſame time ſhow the reader how well qualified the writer is to accompliſh the purpoſe in view.

THE DUCHESS OF —— TO HER DAUGHTER.

My deareſt Child, May 5.

"I muſt anſwer your laſt before I ſleep—before I can ſleep in peace. I have juſt finiſhed reading the rhapſody which it encloſed; and whilſt my mind is full and warm upon the ſubject, let me write, for I can write to my own ſatisfaction at no other time. I admire and love you, my child, for the generous indignation you expreſs againſt thoſe who trample upon the fallen, or who meanly triumph over the errors of ſuperior genius; and if I ſeem more cold, or more ſevere, than you wiſh me to be, attribute this to my anxiety for your happineſs, and to that caution which is perhaps the infirmity of age.

"In the courſe of my long life, I have, alas! ſeen vice and folly dreſſed in ſo many different faſhions, that I can find no difficulty in detecting them under any diſguiſe; but your unpractiſed

eyes

eyes are almoſt as eaſily deceived as when you were five years old, and when you could not believe that your paſteboard nun was the ſame perſon in her various changes of attire.

" Nothing would tempt you to aſſociate with thoſe who have avowed themſelves regardleſs of right and wrong; but I muſt warn you againſt another, and a far more dangerous claſs, who profeſſing the moſt refined delicacy of ſentiment, and boaſting of invulnerable virtue, exhibit themſelves in the moſt improper and hazardous ſituations; and who, becauſe they are without fear, expect to be deemed free from reproach. Either from miraculous good fortune, or from a ſingularity of temper, theſe adventurous heroines may poſſibly eſcape with what they call perfect innocence.—So much the worſe for ſociety.—Their example tempts others, who fall a ſacrifice to their weakneſs and folly. I would puniſh the tempters in this caſe more than the victims, and for them the moſt effectual ſpecies of puniſhment is contempt. Neglect is death to theſe Female lovers of notoriety. The moment they are out of faſhion, their power to work miſchief ceaſes. Thoſe who from their character and rank have influence over public opinion, are bound to conſider theſe things in the choice of their aſſociates. This is peculiarly neceſſary in days when attempts are made to level all diſtinctions. You have ſometimes hinted to me, my dear daughter, with all proper delicacy, that I am too ſtrict in my notions, and that, unknown to myſelf, my pride mixes with morality. Be it ſo: the pride of family, and the pride of virtue, ſhould reciprocally ſupport each other. Were I aſked what I think the beſt guard to a nobility in this, or in any other country, I ſhould anſwer VIRTUE. I admire that ſimple epitaph in Weſtminſter Abbey on the Ducheſs of Newcaſtle: 'Her name was Margaret Lucas, youngeſt ſiſter to the Lord Lucas of Colcheſter;—a noble family, for all the brothers were valiant, and all the ſiſters virtuous.'

" I look to the temper of the times in forming rules for conduct. Of late years we have ſeen wonderful changes in female manners. I may be like the old Marquis in Gil Blas, who contended that even the peaches of modern days had deteriorated, but I fear that my complaints of the degeneracy of human kind are better founded than his fears for the vegetable creation. A taſte for the elegant profligacy of French gallantry was, I remember, introduced into this country before the deſtruction of the French monarchy. Since that time, ſome ſentimental writers and pretended philoſophers of our own and foreign countries, have endeavoured to confound all our ideas of morality. To every rule of right they have found exceptions, and on theſe they have fixed the public attention, by adorning them with all the ſplendid decorations of eloquence; ſo that the rule is deſpiſed or forgotten, and the exception triumphantly eſtabliſhed in its ſtead. Theſe orators ſeem as if they had been fee'd by Satan to plead the

cauſe

cauſe of vice; and, as if poſſeſſed by the evil ſpirit, they ſpeak with a vehemence which carries away their auditors, or with a ſubtlety which deludes their better judgment. They put extreme caſes, in which virtue may become vice or vice virtue. They exhibit criminal paſſions in conſtant connexion with the moſt exalted, the moſt amiable virtues; thus making uſe of the beſt feelings of human nature for the worſt purpoſes, they engage pity or admiration perpetually on the ſide of guilt. Eternally talking of philoſophy and philanthropy, they only borrow the terms to perplex the ignorant and ſeduce the *imaginative*. They have their ſyſtems and their theories, and in theory they pretend that the general good of ſociety is their ſole immutable rule of morality, and in practice they make the variable feelings of each individual the judges of this general good. Their ſyſtems diſdain all the vulgar virtues, intent upon ſome *beau ideal* of perfection or perfectibility. They ſet common ſenſe and common honeſty at defiance. No matter:—their doctrine, ſo convenient to the paſſions and ſoporific to the conſcience, can never want partizans; eſpecially by weak and enthuſiaſtic women it is adopted and propagated with eagerneſs; then they become perſonages of importance and zealots in ſupport of their ſublime opinions: and they can read; and they can write; and they can talk; and they can *effect a revolution in public opinion!* I am afraid, indeed, that they can: for of late years, we have heard more of ſentiment than of principles; more of the rights of woman than of her duties. We have ſeen talents diſgraced by the conduct of their profeſſors, and perverted in the vain attempt to defend what is unjuſtifiable.

"Where muſt all this end?—where the abuſe of reaſon inevitably ends, in the ultimate law of force. If, in this age of reaſon, women make a bad uſe of that power which they have obtained by the cultivation of their underſtanding, they will degrade and enſlave themſelves beyond redemption; they will reduce their ſex to a ſituation worſe than it ever experienced, even in the ages of ignorance and ſuperſtition. If men find that the virtue of women diminiſhes in proportion as intellectual cultivation increaſes, they will connect, fatally for the freedom and happineſs of our ſex, the ideas of female ignorance and female innocence; they will decide that one is the effect of the other. They will not pauſe to diſtinguiſh between the uſe and the abuſe of reaſon; they will not ſtand by to ſee further experiments tried at their expence, but they will prohibit knowledge altogether, as a pernicious commodity, and will exert all their ſuperior power which nature and ſociety place in their hands, to enforce their decrees. Opinion obtained freedom for women; by opinion they may be again enſlaved. It is, therefore, the intereſt of the female world, and of ſociety, that women ſhould be deterred by the dread of ſhame from paſſing the bounds of diſcretion. No

falſe

falſe lenity, no partiality in favour of amuſing talents or agreeable manners, ſhould admit of exceptions which become dangerous examples of impunity. The rank and ſuperior underſtanding of a *delinquent* ought not to be conſidered in mitigation, but as aggravating circumſtances. Rank makes ill conduct more conſpicuous: talents make it more dangerous. Women of abilities, if they err, uſually employ all their powers to juſtify, rather than to amend their faults. Other women go wrong from weakneſs, they from principle. I am afraid, my dear daughter, that my general arguments are cloſing round your Olivia. But I muſt bid you a good night, for my poor eyes will ſerve me no longer. God bleſs you, my dear child." P. 17.

It is very conſolatory to the friends of true piety, virtue, and principle, to ſee ſuch talents ſo exerciſed, and we anticipate with ſincere ſatisfaction, the benefit which muſt be the reſult of the general circulation of Miſs Edgeworth's publication.

ART. X. *Obſervations on Abortion, containing an Account of the Manner in which it is accompliſhed, the Cauſes which produced, (produce) it, and the Method of preventing or treating it. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Phyſicians and Surgeons, in Glaſcow.* 8vo. 138 p. 4s. 6d. Longman. London. 1806.

AFTER giving a general account of the ſtructure of the uterus, and of the formation of the decidua, the author deſcribes the ſymptoms attending abortion, happening at different periods of utero-geſtation. Sometimes the egg is blighted before it enter the uterus, it is then found either in the ovarium, or in one of the fallopian tubes. "In one caſe the author detected the veſicular ovum," he ſays, "in the tube. It had deſcended to about the middle of the tube, was rather ſmaller than a full grown pea, and contained a little fluid." In another caſe, p. 9, "he found it ſtill in the ovarium, covered by the fimbriated extremity of the tube, By puncturing the peritoneal coat of the gland, the veſicle eſcaped." The author ſuppoſes the veſicle not to reach the uterus until the end of the fourth week after conception, or after being impregnated.

Abortion taking place during the firſt month, is attended with little pain, and though the diſcharge of blood is often conſiderable

conſiderable, it ſoon ſtops, and the patient eaſily recovers. In proportion as the woman is farther advanced in her pregnancy, the pain in the back, and hypogaſtric region, the ſympathetic affection of the ſtomach, and bowels, and the diſcharge of blood are more conſiderable.

"Abortion may very properly," the author ſays, p. 26, "be divided into accidental, and habitual," conſtitutional, would perhaps be a more proper term, as it is ſaid to be occaſioned by ſome defect in the ſyſtem, incapacitating the uterus from retaining the fœtus the full term of geſtation. "In many caſes," he ſays, "there can be no peculiar predispoſing cauſe of abortion; as for inſtance, when it is produced by blows, rupture of the membranes, or accidental ſeparation of the decidua:" In conſequence of any hurry, or agitation of mind, or of a blow, fall, or accident, the membranes not unfrequently burſt, and ſeparate from the uterus, which is thence excited to action and excludes the fœtus. This forms the author's firſt claſs of abortions. Habitual or conſtitutional abortion ariſes from a partial, or general ſtoppage, of what the author calls, the action of geſtation, from whatever cauſe this ſtoppage may ariſe, whence a new action, the expulſive action commences.

"The condition of the uterus," the author ſays, p. 49, "qualifying it to enlarge, to continue the exiſtence, and operation of the maternal portion of the placenta, or ovum, and to tranſmit blood to the ovum, exactly in the degree correſpondent to its wants, conſtitutes *the action of geſtation*. During pregnancy, the muſcular fibres of the uterus are dormant, poſſeſſing no contractile action, but whenever the action of geſtation ceaſes, action is communicated to theſe fibres, and whenever this loſs on the one part, and gain upon the other, is univerſally begun in the womb, the transference will be completed, and the ovum can no longer be preſerved in the uterus."

This is the language, we preſume, of the new philoſophy; but however pompous it may be in ſound, it certainly does not convey any clear, or diſtinct idea of the cauſe of the expulſion of the blighted ovum; we know the fact to exiſt, and that ſoon after the death of the fœtus, uterine contractions commence, in the ſame manner as if the term of geſtation were completed, and continue until the burthen is expelled.

In the next ſection, treating of the method of preventing abortion, where that is practicable, or of conducting the woman ſafely through the proceſs when it cannot be prevented, among ſome uſeful practical obſervations, we find others peculiar,

peculiar, as we believe, to the author, and which we cannot approve, we mean the frequent uſe he makes of the digitalis, and the ſemina hyoſcyami, two drugs of ſuch deleterious qualities, that they ſhould never be reſorted to, where milder remedies may be made to anſwer the purpoſe. In caſes of plethora, of too rigid a ſtate of the fibres, of quick pulſe, and of uneaſy ſenſations about the region of the uterus, threatening abortion, we are adviſed to give from half a grain to a grain of the digitalis, and continue the uſe of it as long as we find it neceſſary. See pages 80, 85, 86, 93, 98, &c. But as theſe are ſome of the moſt common circumſtances attending pregnancy, and when exceſſive may be remedied by taking away a ſmall quantity of blood, giving a gentle laxative, and perhaps reducing the diet; and as theſe ſymptoms rarely lead to abortion, and frequently ſubſide of themſelves, there can be no neceſſity for having recourſe to a remedy ſo powerful as the digitalis. It is not improbable that the digitalis, and other faſhionable drugs, owe a great part of their reputation to their being frequently employed in caſes, where no medicines are wanted. But as it is often neceſſary that the phyſician ſhall preſcribe ſomething in theſe caſes, a little of the powder or infuſion of chamomile flowers, or of the columbo root, or a glaſs of camphor water, may be given with more ſafety, and certainly with as much advantage as the digitalis.

Where the uterus does not contract ſufficiently after abortion, or after child-bearing, and the patient is in danger of ſinking, in conſequence of the hæmorrhage continuing, or recurring after ſhort intervals, during which it is ſuſpended, the author recommends aſtringent injections, and ſmall doſes of ipecacuanha, or emetic tartar to excite nauſea. As hyſteric affections ſometimes occur, at every period of utero-geſtation, where they are very troubleſome, the author attempts to appeaſe them by adminiſtering a "liberal doſe of tincture of opium and æther." "During the intervals of the fits," he adds, p. 132, "we may give a table ſpoonful of the following mixture, five or ſix times a day." But a ſecond, or third doſe, it is probable, would put an end to the fits, and to the life of the patient at the ſame time. The following is a copy of the preſcription,

"℞. Tinct. Digitalis, ℥iſs.
Ext. Hyociami, ℥i.
Emls. Camph. ℥iv."

The patients are therefore to take a drachm of the tincture of digitalis, and five grains of the extract of henbane five

five or ſix times in the day. It is true the author has corrected the error in this preſcription, in a ſecond table of errata, for it is not noticed in the firſt, and we are told to put a drachm and an half of the tincture of digitalis, inſtead of an ounce and an half, and a drachm of the tincture of henbane, inſtead of a drachm of the extract, which is at the leaſt, eight times as ſtrong as the tincture. Where ſo important an error as this was committed, the author ſhould not have been contented with noticing it in the table of errata, he ſhould have cancelled the ſheet.

It is common enough to direct a ſpoonful of camphorated julap, or a few drops of ſpirit of lavender to be taken five or ſix times a day, at the diſcretion of the patient, but we never before ſaw, and truſt we ſhall not ſoon again ſee, a ſimilar latitude given, where the medicines were endowed with ſuch powers as the drugs here recommended are known to poſſeſs.

The obſervations which were delivered in the author's lectures, are dedicated to [illegible], who paid him, he ſays, very flattering compliments upon them; but he muſt not expect them to be received by his brethren, fellow practitioners, or teachers, with the ſame applauſe, until they have been very carefully corrected and amended.

ART. XI. *The Works of Dr. Edward Barry, in three Volumes; 1. Sermons preached on public Occaſions. 2. A friendly Call of Truth and Reaſon. 3. Eſſays.* 8vo. 1l. 1s. Smart and Co. Reading. Rivingtons, &c. London. 1806.

OF the Sermons in the firſt of theſe volumes, moſt, if not all, have been ſingly publiſhed; and ſome of them have in that ſtate attracted our attention. It appears alſo, that, with the exception of five out of nineteen, they have alſo appeared in a collective edition; which, by ſome accident, we did not ſee. The ſecond volume has alſo been twice publiſhed before, and was noticed by us in our 17th vol. p. 197. The Eſſays have either not been publiſhed before, or in a leſs extended form.

The ſubjects of the Sermons are very various. Some were preached for public occaſions, ſome for particular ſocieties, ſome on great and fundamental doctrines of Religion. In all of them we can diſcern the principles of a ſound divine, and the zeal of a ſincere and benevolent man. That

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the author has alſo the ſkill to expreſs his ſentiments with propriety and animation, may be ſeen in the following ſpecimen. Where he treats of the irreverent practice, lately become but too common, of ſitting during the ſinging of Pſalms.

" In vain alas! is the pious exhortation, '*O come let us ſing unto the Lord*,' to all thoſe who are not diſpoſed to attune their hearts and lift up their voices in hymns of gratitude—utterly diſregarded is the invitation by thoſe, who continue in the irreverend poſture of ſitting down, when called upon to raiſe their bodies, and elevate their ſouls to the praiſe and glory of Him, who made heaven and earth: very plainly do ſuch intimate, that as they have no melody in their hearts, they will make none with their lips, and thus practically diſregard the honour that is due to God, and hold in contempt the injunction of his Apoſtle, who has directed us to *do all things decently and in order*.

" The cuſtom of ſtanding up to ſing, is ſet forth in the holy Scriptures, and was at one time the habit of Clergy and Laity: to this purpoſe the Pſalmiſt thus exhorts, " *Praiſe ye the Lord, praiſe ye the name of the Lord, praiſe him, O ye ſervants of the Lord: ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God, praiſe ye the Lord, for the Lord is good:*" in obedience, therefore, to this command, they ſang his praiſes, not in the indecorous manner of ſitting down on their ſeats, but in the becoming poſture of riſing up.

" Why, however, ſhould we urge Scripture examples to enforce a reſpectful attention to what, the very ſuggeſtions of nature and habit ſhould teach us to regard. A proper attitude and demeanour of perſon, where compliment or deference is to be expreſſed, are moſt ſcrupulouſly obſerved by the different orders of ſociety: ſhall God Almighty then, *the King of kings, and Lord of lords*, ſhall *He* be denied that outward mark of eſteem and honour, which the uſages of civilized, and even barbarous nations moſt imperiouſly demand? forbid it religion, forbid it good manners, forbid it common decency!

" For the aged, the diſeaſed, and the infirm*, in retaining their ſeats, every apology is to be offered: but different is my language to the young, the healthy, and robuſt; to them I muſt ſay, for the credit of our *holy vocation*, in compliance with Chriſtian order, and for the glory of Him, whoſe name is *Jehovah*, that if they hope to join his heavenly choir in heaven, it becomes them no longer to refuſe to riſe up, and ſing his praiſes here below, and hence, '*To give unto the Lord the glory due unto his name, to worſhip the Lord in the beauty of holineſs.*'

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* " This obſervation actually rouſed from their ſeats many of the congregation, who before were regardleſs of other exhortations."

" Forbid

" Forbid it, *ye that love the Lord, ye that fear the Lord*, that ſo intereſting and ſo ſublime a part of Chriſtian worſhip, as Pſalm ſinging, when properly conducted, ſhould any longer be treated with neglect, by ſuffering that duty to be done by proxy, and bearing no part whatever in it yourſelves." P. 264.

Let us add to theſe remarks, that a ſtill more irreverent, and indecent practice, appears too faſt to be gaining ground, that of *ſitting* even during the prayers; which, except in caſes of abſolute infirmity, ſeems almoſt to deſtroy the very notion of prayer.

The Friendly Call is addreſſed to thoſe ſemi-diſſenters, as they might not improperly be called, who aſſume the merit of being more true Churchmen than the Church itſelf. It contains ſome original and uſeful remarks, and many valuable citations from the works of other divines. It has juſtly been much noticed and circulated; but, as we have ſpoken of it before, we ſhall not here expatiate upon it.

The Eſſays are fourteen in number, and on ſubjects apparently intereſting; namely, 1. Celibacy. 2. Wedlock. 3. Seduction. 4. Pride. 5. Duelling. 6. Self-murder. 7. Lying. 8. Detraction. 9. Avarice. 10. Juſtice. 11. Generoſity. 12. Temperance. 13. Exceſs. 14. Death. Though theſe Eſſays, as well as the Sermons, diſplay good and benevolent intentions, we cannot give them unqualified praiſe. In ſome of them, particularly the three firſt, are paſſages which it might have been more prudent to omit; and the reſt deal too much in common remarks, and are rather unreaſonably extended by quotations. Nor are the quotations, in general, any very unknown paſſages of authors, or diſcoveries of latent beauties. We cannot perhaps give a better ſpecimen of theſe Eſſays, than from the concluſion of that on Exceſs.

" For accidental ebriety ſome few apologies may be offered. The different qualities of the ſame kind of liquor, may have very unexpected effects on different conſtitutions. In extenuation of the guilt of *Noah*, it has been obſerved, that he was unacquainted with the inebriating quality of fermentation in liquor. Hilarity and other circumſtances of ſociety, together with the variation of animal ſpirits, and the difference of ſeaſons, may have occaſionally betrayed into intoxication, even ſuch as deſerve the name of ſober men. On theſe, as on other occaſions of accident, *liberal* and *good* minds are ready to put the faireſt conſtruction, and would rather conceal, than *publiſh*, ſuch inſtances of human imperfection.

"But though we have ventured to ſuggeſt thus far, by way of apology for thoſe who may ſometimes be thus *overtaken with a fault*, let not the *Drunkard* or the *Sot* dare to preſume, that any palliation is here offered for the contemptible and deſtructive habits of him, who either drivels like an idiot, or raves as a madman. Well might the Lacedæmonians therefore hope, that by repreſenting in their ſlaves the degrading appearance of drunkenneſs, it would be ſufficient to deter others from the vice.

"Whatever may be the *motives* of different characters of mankind to a life of ſobriety, the ſalutary effects are the ſame.

"If the knave be ſober through deſign, and the invalid from neceſſity; the wiſe man will be ſo from choice, and the good man from a ſenſe of duty.

"There are, ſays an eminent poet,

"——— Yet unnumber'd ills that lie unſeen
In the pernicious draught: the word obſcene,
Or harſh, (which once elanc'd muſt ever fly
Irrevocable;) the too prompt reply,
Seed of ſevere diſtruſt, and fierce debate,
What we ſhould ſhun, and what we ought to hate.
Add too, the blood impoveriſh'd, and the courſe
Of health ſuppreſs'd by wine's continued force.
Unhappy man! whom ſorrow thus, and rage,
To different ills alternately engage.
Who drinks, alas! but to forget; nor ſees
That melancholy ſloth, ſevere diſeaſe,
Memory confus'd, and interrupted thought,
Death's harbingers lie latent in the draught;
And in the flowers that wreathe the ſparkling bowl,
Fell adders hiſs, and poiſonous ſerpents roll."

"This Eſſay ſhall now conclude with a ſhort, but pithy anecdote.

"It is ſomewhere ſaid, "That the Devil gave to an Hermit the choice of *three* crimes: two of them were of the moſt *atrocious* nature, the third was to be *drunk*." The poor man made choice of the laſt, as ſeemingly the moſt innocent; but mark the ſequel: when he was drunk, he committed the other two dreadful ſins!" Vol. III. p. 174.

The general character of the Eſſays may here be ſeen. They are not the beſt part of the author's works; but, in every part, ſome things may be found that are uſeful, and inſtructive.

ART. XII. *A Courſe of Mathematics, deſigned for the Uſe of the Officers and Cadets of the Royal Military College. By Iſaac Dalby.* Vol. I. 8vo. Price 14s. Printed by W. Glendinning, for the Author. 1803.

IN the elementary treatiſe under our preſent conſideration, new principles are not to be expected; and an enquiry into the merits of the work muſt be confined to the ſelection and arrangement of the materials, and the perſpicuity of the explanations. Mr. D. is a good mathematician; and we are always glad to ſee a perſon of ſcience write upon the elementary parts. A man who underſtands only arithmetic is not qualified to write a good treatiſe upon that ſubject. The hand of a maſter is diſcovered, only when the writer is able to teach higher principles. In reſpect to the ſelection of the matter, we think that the author ſhould have confined himſelf to thoſe ſubjects which are immediately uſeful to his pupils in the line of their profeſſion. To be ready in the application of what they have been taught, is the great object to be obtained; and experience ſhows, that both in the navy and army, that this object is not eaſily accompliſhed, in conſequence of the various other duties which they have to learn. Upon this ground, we think that *Intereſt*, *Poſition*, the *Method of making Logarithms*, and the manner of *computing the Tables of the Sines, Coſines, &c.* in Trigonometry, might have been omitted. In a work of this kind compreſſion of matter is a great object.

This volume contains *Arithmetic*, *Geometry*, *Plane Trigonometry*, and *Menſuration*; four ſubjects very properly choſen and arranged. In the preface the author obſerves, that

"As the Arithmetic is principally deſigned for thoſe who are acquainted with the firſt rules, we have entered upon fractions, immediately after the diviſion of whole numbers. This ſeems the order which naturally preſents itſelf, becauſe fractions reſult from the diviſion of integers. The examples, therefore, in all the ſubſequent branches, are indiſcriminately in whole numbers and fractions."

In this arrangement we agree with the author. In order to underſtand fractions, nothing but a knowledge of the firſt four rules is neceſſary: there can be no reaſon, therefore, why the doctrine of fractions ſhould not immediately follow them. The ſooner they are taught the better, as but little can be done in arithmetic without them. Upon the plan of the work, Mr. D. has obſerved, that

"A thorough

"A thorough knowledge of fractions, with the proper management of the rules of proportion, will enable the ſtudent very readily to comprehend nearly all that is neceſſary to be acquired in arithmetic; for moſt of the other branches are only applications of the rule of three. In demonſtrating or inveſtigating by numbers, the direct rules for extracting the ſquare and cube roots, we find it not eaſy to avoid circumlocution, notwithſtanding the proceſs of forming the powers is ſomewhat algebraical. It will be perceived, that the rules in general are not ſyſtematically detached from the demonſtrations; this the ſtudent, whoſe object is real knowledge, will not conſider as a defect in method, becauſe it may frequently prove the means of enforcing the ſtudy of *principles*. A more commodious arrangement might therefore have been adopted for thoſe who wiſh to acquire the *practice* of arithmetic only."

To the propriety of thoſe remarks, and of the reaſons for mixing the theory and practice, we give our moſt unqualified aſſent. We always wiſh to ſee theory and practice go hand in hand, without which we can never expect much proficiency either in ſcience, or even in the practical part of it. It is very eſſential that the reaſons of the rules ſhould go along with the rules themſelves; and we are glad to find that the author has followed this method. In the firſt four rules the author has made their proof very clear and eaſy to be comprehended, by explaining the reaſons of the operation in the particular examples. We think that the multiplication table ſhould, as uſual, have been extended to 12, as tending frequently to ſhorten the work. In fractions, the rules are delivered with great clearneſs, and the examples are worked out at full length, accompanied with ſuch explanations as tend to explain the reaſons of the operations. The multiplication of Duodecimals, or as it is commonly called *Croſs Multiplication*, is more clearly explained than we have ever before ſeen; it is explained upon its natural principle. Tables of Money, Weights, and Meaſures, follow next; after which, in the natural order, comes *Reduction*, with *Compound Multiplication and Diviſion*. The doctrine of *Proportion* is very fully conſidered, and illuſtrated by an excellently well-choſen ſet of examples, in which, as uſual, the author always keeps utility in view. The rule of *Poſition*, or of *Falſe*, as it is frequently called, is next explained, and the rule very clearly ſtated; for a demonſtration of which, the reader is referred to the *Algebra*, which is to appear in a future volume. The proof could not now be made evident from the examples. In the extraction of the ſquare and cube roots, the author has given the uſual

rules, and explained the reaſons from the particular inſtances; referring, however, to the *Algebra* for a more complete demonſtration. He has alſo added an approximating rule for the roots of pure powers, from the *rational Formulæ* of *Dr. Halley*. *Arithmetical* and *Geometrical* Progreſſions are next treated of, and theſe the author has explained with his uſual perſpicuity. Then follows a very valuable, extenſive, and well-choſen ſet of examples to all the preceding rules: and this part of the work (arithmetic) concludes with an explanation of the nature and uſe of Logarithms.

It is not eaſy to make any conſiderable abridgment of Euclid, and retain all the uſeful propoſitions, without departing from the ſtrictneſs of his principles. In the ſhort ſyſtem of Geometry, therefore, given by the preſent author, we find ſome things among the Definitions which are ſtrictly Propoſitions, and require demonſtration, and which Euclid has actually demonſtrated; and if we grant them to be ſuch truths as the mind readily gives its aſſent to upon their being propoſed, we ſtill think it would be better to teach Geometry upon the moſt ſimple and acknowledged principles, as habituating the mind to be more cautious in admitting truths as ſelf-evident. In the doctrine of Ratios, Mr. D. ſeems to admit that his reaſoning is not ſtrictly geometrical.

"Euclid's Elements of Geometry, in the moſt concife form, generally make a ſeparate work, and are therefore too extenſive to be admitted at length into a volume of this kind. But we have endeavoured to give all the Theorems neceſſary for the two moſt uſeful practical branches, *Trigonometry* and *Menſuration*. The latter, however, is ſuppoſed to include ſuch figures only as depend on right lines and the circle. And with a view to facilitate the tranſition from *Theory* to *Practice*, when Ratios or Proportions are concerned, we have ſometimes abridged the Demonſtrations, by referring to analogous operations in Arithmetic. This may be deemed ungeometrical: but it ought to be remembered, that many who ſtudy Euclid do not wholly comprehend the doctrine of Proportion as laid down in the fifth book, without tracing the methods of Demonſtration by means of an arithmetical or algebraic proceſs."

In the demonſtration of ſome of the Propoſitions, the author ſuppoſes lines to be drawn, without having firſt ſhown that ſuch lines can be drawn; a method which is never uſed by Euclid: if he want to biſect an angle for the demonſtration of a Propoſition, he has previouſly ſhown how this may be done. Though the poſſibility, in this inſtance, is ſelf-evident, yet it is not ſo in all caſes. From a definition

nition of ſimilar rectilinear figures, he immediately affirms all circles to be ſimilar; but if the definition is to be carried from rectilinear to curvilinear figures, the application ſhould ſurely be ſhown. In the Cor. to Art. 104. it is taken for granted, that the ultimate ratio of the arc of a circle and its chord, when they are both made to vaniſh, is a ratio of equality; a circumſtance which undoubtedly requires demonſtration; and which NEWTON has demonſtrated to be true for all curves (*Principia.* Lib. 1. Sect. 1. Tom. 6.) In demonſtrating many of the Propoſitions, the arcs are made the meaſures of the angles; this cannot, in ſtrictneſs of Geometry, be taken for granted; it being a Propoſition which Euclid has demonſtrated, and which certainly requires proof. The converſe of Propoſitions is ſometimes aſſumed, to which we muſt object. The Cor. to Art. 9. ſhould have been demonſtrated from the definition of parallel lines. In Geometry, whatever can be demonſtrated, ſhould never be aſſumed as a truth. The ſmaller number of axioms and poſtulates, the better. We make theſe remarks to juſtify our recommendation of Euclid, as the beſt book for teaching Geometry. We have no objection to admit any improvements in this branch of ſcience; but we wiſh never to ſee the rigour of demonſtration departed from. Admitting the author's firſt principles, we have nothing to object to his demonſtrations. In the application of Geometry to "the method of tracing the figures on the ground," we find indeed much to commend: the Problems are admirably adapted to the purpoſes intended. The practical methods of performing the various operations of finding the poſitions of objects, their diſtances, and the lengths of lines which admit of no direct meaſurement; and that without the uſe of any inſtrument for the menſuration of angles; all theſe things are explained with great clearneſs, and cannot fail to be of great uſe to thoſe for whoſe inſtruction the work was intended. We are precluded from giving inſtances from the want of figures; but the reader may be aſſured, that in this part of the work he will receive every aſſiſtance and ſatisfaction he can poſſibly wiſh. It is, perhaps, the moſt important practical part, and ſhould be well ſtudied by all whom it may concern.

The next ſubject here treated of is *Plane Trigonometry.* Here the author, after the uſual definitions, ſhows the method of computing the Sines, Coſines, &c. which, as before obſerved, we think might have been omitted, conſidering for whoſe uſe the work is intended. He then proceeds to explain the uſe of the tables. His proof, that "the *ſides*

of

of every plane triangle are as the *ſines* of their oppoſite angles," is leſs ſimple than it might have been. Beſides the ſolution of the different caſes according to the data, from the principles of Trigonometry by a direct method, he has very properly ſhown how it may be done geometrically, and by inſtruments.

" Independent of computation by the tables of Sines, Tangents, &c. the ſeveral caſes of Trigonometry are alſo reſolved *geometrically* and *inſtrumentally*. A ſcale of equal parts, with a line of chords, or a protractor for laying down or meaſuring angles, are ſufficient for the *geometrical conſtruction*, which is the moſt ſimple, but leaſt accurate, method of ſolution."

The author then goes on to deſcribe the Sector, giving an explanation of the various lines which are found upon it; and having premiſed what may be thought neceſſary reſpecting the trigonometrical canon, and the logarithmic ſcale, he proceeds to reſolve the ſeveral caſes of Plane Trigonometry. The reſolution is given three different ways. 1ſt. *Geometrically*, from a ſcale of equal parts. 2d. *Arithmetically*, or by computation; and this is done both by the *natural* numbers, and by *logarithms*. 3d. *Inſtrumentally*, by the logarithmic, or Gunter's ſcale. In each caſe the method of reſolution is explained with great clearneſs, in conſequence of the arrangements of the operations. Upon the different ſolutions, the author makes this obſervation:

" The method of working the laſt proportion (when the ſides are given to find the angles) by the logarithmic ſcale is omitted, it being rather complex, and therefore may produce conſiderable uncertainty in the reſults, particularly on the ſix-inch ſector. We may alſo remark in general reſpecting theſe operations, that when the ſides of the triangles exceed 1000, the calculations ſhould be made with the pen, becauſe there is too much *gueſs work* on the ſcales when the integers are more than three."

Having explained very fully all the principles of Trigonometry, Mr. D. proceeds to the " Application in meaſuring heights and diſtances."

" The inſtrument proper for meaſuring horizontal and vertical angles in common trigonometrical operations, is a theodolite furniſhed with one or two teleſcopes, and a vertical arc: and if the horizontal is not leſs than $6\frac{1}{2}$ inches in diameter, the obſerved angles may be read off to half a minute. Short baſes for temporary uſes only, are ſometimes meaſured with rods, or the Gunter's chain of 66 feet. But the common 50, or 100 feet

tapes,

tapes, are much better adapted for expedition. When a baſe is meaſured on ſloping ground, it muſt be reduced to the correſponding horizontal line, if horizontal angles at its extremities are taken with a theodolite."

To the theory the author has added a great variety, of well-choſen examples, ſuch as may frequently occur in Practice, the ſolutions of which he has ſtated with great perſpicuity; firſt deſcribing very particularly the conſtruction of the figure, and then proceeding to the calculations. We conſider this as a very valuable part of the work. Some good remarks are added upon terreſtrial refractions, with the demonſtration of the rule for finding the quantity of horizontal refraction at any time, according to the method which has been very ſucceſsfully practiſed in the Trigonometrical Survey, now carrying on by order of the Board of Ordnance. To which is added, the manner of ſurveying a country, by a ſeries of connected triangles; with the addition of ſuch problems as are uſually wanted in actual ſurveys. When the compaſſes are uſed, Mr. D. obſerves, that

"The moſt convenient are about $3\frac{1}{2}$ inches in diameter, and may be carried in the pocket. They are eaſily fitted to the top of a ſtick, or ſtaff, which muſt be ſtuck upright in the ground, that the needle may play freely."

Menſuration is the laſt article treated of in this volume. Plane rectilinear figures are firſt conſidered, in which the theory is mixed with the practice; and in the examples, the author keeps utility always in view. After this he proceeds to the menſuration of a circle, and its different parts, and then goes on to irregular curves, in which he explains the method of finding the areas by equidiſtant ordinates. In the meaſurement of ſolid bodies, the author's attention ſeems to have been principally directed to thoſe which are likely to be uſeful to the engineer. The inveſtigations of the rules are delivered with great clearneſs, depending upon the propoſitions of common Geometry only: and that the reader may be under no difficulty in the conception of the figures, the author recommends the uſe of models for all the ſolids, having plane ſides, cut in ſtiff paſte-board, and folded up. The work concludes with a well-choſen collection of Problems in practical Geometry, Trigonometry, and Menſuration; with the addition of tables of Logarithms of all numbers, from 1 to 10,000; together with the Sines and Tangents to every minute of the Quadrant.

Thus

Thus have we endeavoured to make the reader acquainted with the nature of the work before us; a work, which, notwithſtanding the few abatements that we have found ourſelves obliged to make, we conſider as a valuable acquiſition to the public. Both in arrangement and execution, it is very far ſuperior to any treatiſe of the kind which has fallen within our notice. We wiſh, however, that the work had not been printed in ſo expenſive a manner. The price may be no objection to thoſe for whoſe uſe it is more immediately intended; but we know that it may be, to many who may wiſh to poſſeſs the work. Science is greatly diffuſed, and often well underſtood by many among the lower claſs of the people; on which account we recommend all ſuch works to be ſo executed, that their price may not prevent a very general circulation. The preſent is only a firſt volume, and we are not yet informed whether it has been continued.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Bath Caſe and Subſcription: a Poetical Epiſtle, addreſſed to Colonel ******, M. P. From his Friend in Bath, relative to the Improvement of that elegant City, by converting the beautiful Fields, at the Back of Marlborough Buildings, into Building or Garden Ground, by the Freemen of Bath.* 4to. 2s. 6d. Cadell and Co. 1806.

Much of the ſpirit of Anſtey appears in this little ſport of the Muſe; and though the author has now and then indulged himſelf in an incorrect rhyme, we have no doubt, from the merit of the reſt, that theſe are licences, and not the faults of ignorance. The metre is very various: firſt Lyric, of different forms and dimenſions; and finally, the appropriate verſe of Mr. Simkin B—d, in which an imaginary auction is deſcribed with much ſpirit:

" How I wiſh, for your ſake, that renown'd auctioneer,
Whoſe poetical ſallies ſtill tickle my ear;
Whoſe winning addreſs, elocution, and grace,
Whoſe genius inventive, and good-natur'd face,
And appoſite humour, ſhould ne'er be forgot,
Were alive to diſpoſe of this ground by the lot;

Methinks I behold him, with all due decorum,
The company met, and the lots all before 'em,
His roſtrum aſcend, take his hammer in hand,
And with three gentle taps their attention demand;
Then clearing his pipes, to the buſineſs proceed,
With, 'Gentlemen, this a pleaſure indeed,
To ſee ſuch an elegant circle around,
Tho' no wonder ſo many good bidders are found
For this *unexampled*, *unparallel'd* ground.'" P. 13.

To readers in general the locality of the poem may be ſome objection; but at Bath it has an undeniable claim to notice.

ART. 14. *Triſtia; or the Sorrows of Peter. Elegies to the King, Lords Grenville, Petty, Erſkine, the Biſhop of London, Meſſrs. Fox, Sheridan, &c. &c. By P. Pindar, Eſq.* 12mo. 5s. Walker. 1806.

Peter, confeſſedly in poverty, rails and utters ſome of his gibes at us, as if we had contributed to impair his fortunes. Alas! Peter does not recollect the very true obſervation, that "no man was ever *written down*, but by himſelf." Had not Peter ceaſed to be entertaining, in vain might we have railed, in vain have pointed out his real faults; while the public could laugh, the public would read, and all the critics in the world could not prevent it. The truth is, Peter took up a bad trade originally; and ſucceſs in it, according to his own adage, led him to ruin. His ſtyle, at firſt, had novelty in it. No man had till then been ſo impudent; and curioſity was excited to ſee how far his impudence would carry him. But when the ſame kind of burleſque came to be repeated without end; when every perſon, eminent for worth or ſtation, had been abuſed again and again, the public grew weary; and the traſh would no longer ſell. It is convenient to unſucceſsful authors to accuſe reviewers, but this is the real hiſtory of the caſe. As, however, we can feel for the "ſorrows" even of P. Pindar, we will give him a ſound and uſeful piece of advice. Let him diſmiſs all that with which the public is ſo ſickened; all that he conſiders as his own peculiar ſtyle; all addreſſes to the King, or his miniſters, to lords, biſhops, privy counſellors, knights, orators, &c. &c. and confine himſelf to that genuine poetry, which never will become ſtale, and for which he is not altogether deſtitute of talent. A few paſtoral ſongs, in the preſent volume, approach more nearly than any thing elſe to the ſtyle we recommend, though they are not in general equal to what he has formerly produced. We will tranſcribe ſuch a ſpecimen as we can find.

"A SONG TO A COQUETTE.

"Dear Phillis! thou know'ſt not thy charms,
That thy cheek boaſts the bloom of the roſe;
That thine eye, by its luſtre, alarms;
That thy boſom ſurpaſſes the ſnows.

"Thou know'ſt thou haſt wit at thy will;
Yet from wit often prudence departs;
Thus furniſh'd with weapons to kill,
'Thou daily art murd'ring poor hearts.

"Not ſafely a ſwain can paſs by,
Thou art ready his ſteps to beguile;
Some lure is thrown out from thine eye,
Some lure from a ſong or a ſmile.

"O learn from the MINSTREL of night
A leſſon to govern the MAID!
Tho' he fills every ear with delight,
He ſings amid ſilence and ſhade." P. 148.

The elegy on Jeſſica, immediately preceding this, might have been cited, as ſtill better, could the author have concluded it without a laſh againſt virtue. Theſe are the beſt conſolations we can give to Peter in return for his "Triſtia."

ART. 15. *Miſcellaneous Poetical Tranſlations; to which is added, a Latin Proſe Eſſay, by the Rev. Francis Howes, A. M.* 12mo. 4s. 6d. Mawman. 1806.

The author tells us in a preface which contains ſome ſenſible, if not profound, remarks on tranſlations, that ſome of theſe pieces have been publiſhed before in a humbler form. Many are trifling, but ſome are elegant, nor are the tranſlations of Anacreon at all contemptible. Of the author's powers, however, the reader may himſelf judge from the following ſpecimen:—

"AN ALCAIC ODE, WRITTEN BY GRAY ON VISITING THE GRAND CHARTREUSE.

"O TU SEVERI, &c.

"HAIL! Genius of theſe ſhades ſevere!
Whatever name delight thine ear;
For ſure ſome ſpirit, o'er this ground
Breathing a holy calm around,
Well pleas'd with Nature's rugged grandeur, roves
About theſe hallow'd ſtreams and aged groves.

"'Mid

" 'Mid ragged cliffs and rocks that frown,
And torrents tumbling headlong down,
And the dark horror of the wood,
More we diſcern the preſent God
Than when beneath the citron dome he ſtands,
In golden radiance wrought by Phidian hands.

" Oh hail! and, if with honour due,
Genius, thy ſacred name I woo,
Attend a ſuppliant youth's requeſt,
And ſoothe his weary ſoul to reſt;
Hence let me loſe the world, and all its woes,
In calm oblivion and obſcure repoſe.

" But if ſtern Fate's decree denies
To early youth the ſober joys
Of ſilent peaceful ſolitude,—
Joys worthy of the wiſe and good;
And, where the tide of life impetuous ſweeps,
Bears me reluctant down the troubled deeps;

" Father! at leaſt in life's decline
Be ſweet retirements bleſſings mine;
Far from the rabble's fooliſh rage,
Be the ſtill evening of my age.
There give me in ſome calm retreat, like this,
To wait reſign'd the dawn of heavenly bliſs!" P. 86.

ART. 16. *Poems by Mrs. G. Sewell, Relict of the late Rev. George Sewell, Rector of Byfleet, Surrey.* Vol. II. 7s. Longman. 1805.

We have ſpoken of this writer's claims to praiſe in a former Number, where we commended the firſt volume, which ſhe was induced to publiſh by ſubſcription. The merit of this is not inferior, and the additional claim of benevolence is here again confirmed by a numerous liſt of moſt reſpectable ſubſcribers. The following is very elegant, but there are many others equal, at leaſt, if not ſuperior.

" THE FAREWELL.

" Oh thou whoſe ardent ſoul aſpires
To every object bright and new,
'Mid ſprightly hopes and gay deſires,
Accept Amanda's laſt adieu.

" When rapturous novelty ſhall fade,
And every ſcene ſo lov'd and fair,
Oh ne'er let miſts of folly ſhade
The light that wiſdom borrowed there.

" Full oft in ſcenes of deep diſtreſs
She prints her awful leſſons too,
Yet rarely can her power ſuppreſs
The anguiſh of a laſt adieu.

" When foreign climes can yield no more,
And fancy pines for ſoft repoſe,
Perchance a wiſh may waft thee o'er,
Where ſilver Colne meand'ring glides.

" And Colne ſhall roll his ſilver wave,
Of Time's ſoft courſe an emblem too,
While Friendſhip withering in the grave,
May greet thee with a laſt adieu."

ART. 17. *The Citizen, a Hudibraſtic Poem, in Five Cantos; to which is added, Nelſon's Ghoſt, a Poem, in two Parts. By Edward Montague.* 8vo. 6s. Chapple. 1806.

Edward Montague, if ſuch a wight there be, alarmed, as alas! any of us may be, with the unexpected appearance of his butcher's bill, ſate down doggedly to work on a Hudibraſtic poem, as ways and means for defraying ſaid bill. Heartily as we may wiſh the aforeſaid bill, and we may add, with a ſigh, all ſuch bills paid, we rather doubt the efficacy of a compoſition where ſuch *rhimes* occur as the following:

" They firſt his face cleared well, that *they*
What kind of thing he was might *ſee*.
But ſome who view'd him ſtraight did *ſay*
He was a *luſus naturæ*.
So without any more *diſpute*,
Swore they'd convey him to St. Luke.
Leaving us in mighty dudgeon,
For loſs of ſo much bullion.
For with a very few *exceptions*,
I've follow'd cloſely your *directions*."

Et ſic paſſim.

ART. 18. *The Angler, a Didactic Poem. By Charles Clifford.* Writing Paper. 8vo. 23 pp. 2s. Wallis. 1804.

This little poem was in danger of being overlooked, but finding merit in it, we are glad to devote a page to recommend it. We agree with the author, that the ſports of the angler are as ſuſceptible of poetical embelliſhment as many others which have been adopted for that purpoſe with ſucceſs. Near the beginning of the poem, the author thus vindicates the ſport he has undertaken to celebrate:

" And

"And ye who boaſt the tender feeling heart,
Who own ſoft pity's faſcinating ſway!
Deem not our paſtime cruel, murderous;
Oh rank us not with baſe aſſaſſins, who
The helpleſs innocent oppreſs, the weak
Deſtroy! Know, death's th' unerring doom of all!
Know that by kindred fangs devour'd each day,
Thouſands of finny wanderers fall. The trout
Devours the brother trout; the rav'nous pike
Preys on each inmate of the teeming brook;
The ſhark alike the whole, e'en man, deſtroys.
Say then, ſhall man to ſerve his wants refrain,
When all around is havock? Shall he fail
To help himſelf, when all *avbid* partake?
Nor with th' exulting infidel exclaim,
This ruin proves an erring Providence!
Know that from partial evil general good
Proceeds. While ſhorten'd thus each ſingle thread,
Millions enjoy the bleſſed boon of life:
Nor could theſe millions live, were there not giv'n,
By nature's wiſe beheſt, a mutual prey.
So weak and ſelf-elated man exclaims,
Why is our ſpan of life ſo ſhort? and why
Are not our days on earth unlimited?
Vain fool! the univerſe is not for thee!
'Twas made for thouſands—made for general good."

The preſent compoſition is only the firſt book of a poem, which, if encouraged, the author profeſſes himſelf not averſe to extend to other parts of his ſubject; namely, the enſnaring of fiſhes by various means, this firſt book being confined to legitimate angling.

It will be ſeen by the above ſpecimen, that Mr. C. is not deficient in the art of verſification, nor is he, apparently, in the knowledge of his ſubject. In the didactic parts of this book, he is neither eminently ſucceſsful, nor leſs ſo than many other writers on didactic ſubjects. The preſent ſpecimen is very neatly printed, and has in the title-page a well executed wooden vignette of a fiſh.

DRAMATIC.

ART. 19. *Three and the Deuce! A comic Drama, in three Acts, as performed at the Theatres Royal, Haymarket, and Drury Lane. Written by Prince Hoare, Author of Sighs, or the Daughter.—Indiſcretion.—Chains of the Heart.—Mahmoud, &c. &c.* 8vo. 67 pp. 2s. Barker. 1806.

This little Drama was, it ſeems, firſt preſented to the public at the Theatre Royal, Haymarket, in the year 1795; and after that ſeaſon laid aſide, till, on the occaſion of a benefit, it was

revived during the laſt ſummer at the ſame theatre; and ſince, as the Dramatis Perſonæ imports, performed at Drury Lane. We are told in the advertiſement, that it is grounded on a Spaniſh Comedy. The reſemblance between two brothers, which produces ſo many ludicrous miſtakes in Shakeſpeare's "Comedy of Errors," is here extended to three; but to make it appear more probable to the audience, the three brothers are all repreſented by the ſame actor; which, as their characters are extremely different, muſt have a very comic effect. The main difficulty is to prevent the neceſſity of their appearance on the ſtage together, even in the denouement. This the author has obviated with ſome ſkill. His incidents are extremely ludicrous; and, for a farce, ſufficiently probable. We have not been preſent at the repreſentation of this piece; but think it calculated to excite a hearty, and not irrational, laugh.

TRAVELS.

ART. 20. *Travels through Italy, in the Years* 1804 *and* 1805. *By Auguſtus Von Kotzebue, Author of Travels in Siberia and France, in Four Vols.* 12mo. 11. Phillips. 1806.

Theſe volumes are compoſed in the ſprightly ſtyle of the writer's former productions, and poſſeſs a conſiderable portion of entertainment. Nothing new can be expected relative to places and people, ſo often and ſo well deſcribed; but various anecdotes are interſperſed, and many of the author's obſervations are ſufficiently acute. We do not know where he at preſent reſides, but we hope, for his ſake, that he is out of the reach of Bonaparte. Some of his ſly ſarcaſtic alluſions to this extraordinary man would never be forgiven, and are of ſuch a nature, as a ſecond journey to Siberia would not be ſufficient to atone for, nor indeed any thing leſs than the cataſtrophe of Palm. Kotzebue ſeems to poſſeſs the talent of a ready writer, for others and yet others of his works are ſtill before us for examination, but muſt wait their turn.

This work is dated from Berlin, now occupied by the man who is here ſtigmatized for his tyranny and cruelty, but who ſeems to poſſeſs the famous ſeven-leagued boots, being one day at Paris, another at Berlin, to-morrow, perhaps, at Warſaw.

ART. 21. *Travels from Buenos Ayres, by Potoſi to Lima. With Notes by the Tranſlator; containing Topographical Deſcriptions of the Spaniſh Poſſeſſions in South America, drawn from the laſt and beſt Authorities. By Anthony Zachariah Helms, formerly Director of the Mines near Cracow in Poland, and late Director of the Mines, and of the Proceſs of Amalgamatic, in Peru.* 12mo. 6s. Phillips. 1806.

If a regular communication were eſtabliſhed by our countrymen between Buenos Ayres and Potoſi and Lima, this would

ſerve

ſerve as a valuable and uſeful book of the roads; but as to the country itſelf, its beauties, advantages, and defects, Mr. Helms tells us but little about them. He was induced, by views of profit on the part of the Spaniſh government, to undertake the reform of their valuable mines at Potoſi, and other places in Spaniſh America. By the account, ſuch reform was indeed wanted; but the writer's efforts were ineffectual, and he was compelled to return as he went, with little more than a certificate that zeal on his part was not wanting. The appendix is of equal extent with the work itſelf, and gives an account of the various countries belonging to Spain in South America. Two maps are ſubjoined, which are neat and uſeful; and it may be ſaid, that though imperfect as it may be, is the beſt work on the ſubject that has appeared ſince Buenos Ayres was added to the Britiſh dominions.

POLITICS.

ART. 22. *The War as it is, and the War as it ſhould be: an Addreſs to the United Adminiſtration, urging the Neceſſity of a new Species of Warfare, and a new Baſis for a Treaty of Peace. By a True Engliſhman.* 8vo. 46 pp. 1s. 6d. Jordan and Maxwell. 1806.

The trite, but juſt remark, that an ardent mind will almoſt always, in the purſuit of a favourite object, overleap the bounds of reaſon, was never more truly exemplified than in the tract before us. The opinion of the author, reſpecting the cauſe and nature of the war between us and France, appears to us, in a great degree juſt, and well worthy of attention; but the ſcheme of warfare, and of a treaty of peace (when peace ſhall take place) which he has formed, in conſequence of that opinion, ſeems, in ſome eſſential parts, impracticable, and if practicable, would not affect our enemy in the chief ſources of his power.

The war (he conceives) ariſes (on the part of France) wholly from the commercial jealouſy cheriſhed by her ever ſince the treaty of commerce made by Mr. Pitt with that power. "Whatever countenance (he obſerves) the French government has aſſumed during the laſt fifteen years, there is one feature that has remained uniform and unchanged, namely, *a rooted hoſtility to the trade and manufactures of this country.*" He reaſons ſtrongly on the circumſtance that "while Bonaparte was making a *political peace* with the government of England, he continued *a commercial war* with the people of England," and thence argues that we ſhould "unite our *political and commercial* intereſts in any future treaty." Thus far at leaſt we deem his reaſonings juſt, and his propoſitions expedient. His plan for carrying on the war is, in ſubſtance, compriſed in the following paragraph;

"To oppoſe this ſyſtem foot to foot, and ſtrength to ſtrength, we ought, firſt, to blockade all the enemy's ports in the moſt rigid manner: ſecondly, to take poſſeſſion of all his colonies and tranſmarine dependencies: and, thirdly, to declare every neutral a lawful prize, who is found with any goods, wares, productions, or merchandize, on board, being the manufacture, produce, or property, of the enemy, or his country. No mode of directing our efforts againſt the enemy can be more equitable than this, becauſe it is encountering him with his own weapons. He iſſues his prohibitions, and *excludes us from* THE CONTINENT, becauſe he has the power to do ſo; and, in return, we ſhould blockade his ports, and *exclude him from* THE SEA, becauſe we have the power to do ſo. He ſeizes all the territory within his reach, belonging either to us or our allies, in order to diminiſh our reſources, and encreaſe his own means of oppoſing us; and, in return, we ought to ſeize upon all territory, belonging to him, or his allies, within our ſphere, in order to diminiſh his means on the one hand in the ſame proportion that he increaſes them on the other, and to ſupply the place of thoſe reſources of which he deprives us. He has aboliſhed the Law of Nations, and ſubjected all his neighbours to his own power in its ſtead; he has, therefore, no title to any of the privileges which that law would have allowed him. But we are bound in juſtice to ourſelves, to declare to every neutral, in the ſame language that France does, with regard to our goods and merchandize; that if he is found in poſſeſſion of, or trading with, or carrying on board of ſhip, any manufactures, merchandize, or productions of France, or her dependencies, within the reach of our power, we will ſeize and confiſcate all ſuch ſhips and goods, as a puniſhment for aiding and aſſiſting our enemy to make war upon us. Every thing ſhort of this is children's play, and only ſerves to make us the laughing ſtock of thoſe treacherous neutrals, *who hire themſelves out* to baffle and abuſe our *wiſhy waſhy* code of maritime laws:" P. 17.

To a part of theſe propoſitions we alſo aſſent; and more eſpecially to his plan of rendering the ſyſtem of blockade as ſtrict as poſſible. The capture of *all* the colonies belonging to our enemy and his dependants is a meaſure of more doubtful expediency. St. Domingo we conſider as out of the queſtion, unleſs a treaty could be made with its preſent poſſeſſors. It would alone employ almoſt the whole of our diſpoſable force, and probably never would be compleatly reduced. The ſcheme of guaranteeing to it's preſent poſſeſſors would be far preferable, yet even this ſtep we are not prepared to recommend. This author's plan of conferring the enemy's foreign poſſeſſions as indemnities, on the Bourbon family, the king of Naples, &c. may be a ſubject of conſideration when thoſe poſſeſſions ſhall fall into our hands. In our opinion, ſo long as there remains a ſingle continental power independent of the uſurper, the ſtruggle in Europe ſhould not be relinquiſhed.

quiſhed. This author, however, appears to us to deſerve praiſe for his public ſpirit, and for many juſt and forcible remarks.

ART. 23. *A Letter to William Wilberforce, Eſq. M. P. on the Juſtice and Expediency of Slavery and the Slave Trade; and on the beſt Means to improve the Manners and Condition of the Negroes in the Weſt Indies. By Robert Heron, Eſq.* 8vo. 152 pp. 4s. Jordan and Maxwell. 1806.

Almoſt every advocate for the *Slave Trade* finds it neceſſary to preſume, contrary to the fact, that the plan of Mr. Wilberforce and the other diſtinguiſhed perſons, who would aboliſh that traffic, includes alſo the abolition of *ſlavery*. Thus, by a miſtatement, they provide themſelves with an argument, applying to this caſe the trite but juſt maxim, that "it is not lawful to do evil that good may enſue;" but viewing in a juſt light the intentions of the abolitioniſts, we conſider them as endeavouring to do *good* in order that good may enſue; ſince the continuance of the Slave Trade is not, we conceive, neceſſary to the enjoyment of Weſt India property, and ſince the capital now employed in that trade might be diverted to other channels of commerce, or the individuals concerned in it receive an adequate compenſation. Yet upon this untenable ground reſts much of the reaſoning in the tract before us.

The author attempts to prove, that "the relation of ſlavery, *if not abuſed*, is no way contrary to the laws of nature and religion." But his arguments go only to ſhow, that inequality of conditions is neceſſary; which no rational perſon denies: and when once we admit the relation of maſter and *ſlave* (not ſervant) in its full extent, who ſhall prevent the abuſe of it? or has it ever been prevented in any age or country? The queſtion, however, it muſt be repeated, is not upon Slavery itſelf, but upon the inhuman traffic by which ſlaves are procured; and, therefore, the reaſonings of this author in favour of ſuch a ſtate, would, if juſt, (which they are not) have little application to the purpoſe.

He next endeavours to ſhow, that "the trade in ſlaves is not more unlawful than ſlavery, ſimply conſidered;" and lays down certain principles, in part juſt, but in point of fact wholly inapplicable to the caſe. Who indeed can argue with a writer who ſets out with an aſſumption, that the Slave Trade "*proceeds upon the firſt principles of juſtice and utility?*" who relies on its "not infringing the municipal laws of the country, within which, or the countries between which it is carried on;" as if the want of all regular law, and certainly of all civilization, in Africa, was not the origin of this traffic; as if the propriety of its toleration by Britiſh laws was not the very point in queſtion. Indeed this ſame author, who juſtifies the Slave Trade on the ground of its being allowed by the municipal laws of Africa, in a few pages afterwards

afterwards admits (what indeed cannot be denied) that "*the laws of nature, of nations, of municipal policy, have in Africa no power.*"

It would be ſuperfluous to purſue this defender of the Slave Trade through his performance, conſiſting of a ſeries of idle declamations, unfounded aſſertions, and arguments which (ſo far as they apply) have been a thouſand times refuted. But what muſt the reader think of a writer who urges againſt Mr. Wilberforce, "that ſo many *hair-brained zealots* were the foremoſt champions of his cauſe?" Among theſe "foremoſt champions" were the two great orators and rival ſtateſmen of the age, and almoſt all the ableſt and wiſeſt members in both Houſes of Parliament.

MILITARY.

ART. 24. *Letters to the Right Hon. William Windham, Secretary of State for the War Department. By a Field Officer of Volunteers.* 8vo. 82 pp. 2s. Egerton. 1806.

It would appear that theſe Letters (four in number) were written, and perhaps publiſhed, while the laſt Act of Parliament for regulating the Army was depending. Many additional and very important regulations are propoſed by this author; who repreſents the French military ſyſtem as highly conducive to every purpoſe of warfare, and propoſes ſimilar meaſures on our part. He approves the plan to which ſo many perſons have objected, of enliſting men for a limited time; but propoſes, that during war they may be retained till the cloſe of it, advancing them, after the firſt term is out, to the privileges of the next claſs. With this qualification, he thinks the right of diſmiſſion after a limited time ſhould extend to the whole army, upon the principle that the veterans of the Eſtabliſhment ſhould not have the mortification of ſeeing raw recruits enjoying ſuperior advantages.

In the ſecond Letter, a meaſure is propoſed reſpecting which there are not, we believe, two opinions, i. e. that the number of our light troops ſhould be greatly increaſed. He indeed carries his dread of the ſuperiority of our enemies in this reſpect ſo far, as to apprehend that the very circumſtance of England's being a cloſe country, would operate in their favour. We truſt that, as they would be the aſſailants, this could not be the caſe. Yet this author's reaſonings on the ſubject are worthy of attention; and his propoſal of turning a great proportion of the Volunteers into light corps, meets our approbation.

The third Letter contains a plan for a home army, conſiſting of the preſent Militia and the Volunteers, the former to be the firſt and the latter ſecond battalion of ſuch an army. Whether a ſcheme of this kind be practicable or not, it is for the wiſdom of our ſtateſmen and principal commanders to determine. We ſee

many difficulties in the accompliſhment of ſuch a meaſure; but certainly it is a deſirable object to combine and aſſimilate, as much as poſſible, with each other our various deſcriptions of military force.

In the fourth Letter the author compares the admirable regulations of our navy with our military ſyſtem, to the manifeſt diſadvantage of the latter; inaſmuch as no trial of abilities, no length of ſervice (three years excepted) nothing but money is neceſſary to elevate a man to the higheſt ſtation. To remedy theſe defects, he ſuggeſts a plan which does not appear to us impracticable. At all events the topic which he has treated is of the higheſt importance, and the errors which he has pointed out have long been a ſubject of rational complaint. Not the leaſt of theſe is, we believe, the preſent intricate ſyſtem of army accounts; which ought either to be ſimplified, or put into other management than that of military officers. An increaſe of pay to them, in lieu of perquiſites, is, with great reaſon, ſuggeſted by this author; whoſe zeal and public ſpirit, combined with ſtrong ſenſe, entitle his ſentiments at leaſt to a candid and attentive conſideration.

ART. 25. *A Letter to the Right Hon. William Windham, on the Defence of the Country at the preſent Criſis. By Lieut. Gen. Money.* 8vo. 75 pp. 2s. 6d. Egerton. 1806.

On a ſubject ſo intereſting as the Defence of the Country, the opinions of all officers of rank and experience are highly deſirable; and we therefore hope the ſuggeſtions of this writer have received due attention from the Miniſter to whom they are addreſſed. We pretend not to great judgment in military affairs; but if ſome aſſertions in this pamphlet are accurate (and we do not ſee how the author can be deceived in them) they require the immediate conſideration of Government. He aſſerts, for inſtance, that there is a defect in the organization of our artillery, although our artillery-men are equally expert and brave, and our officers equally ſcientific with thoſe of the enemy. For we, in general, uſe ſhort ſix pounders, which carry only 804 yards, inſtead of long ſixes, which carry 1,003 yards; whereas the French eight pounders, uſed generally in their ſervice, carry 960 yards. This ought ſurely, if the calculation is juſt, to be immediately altered. But the author's principal object is, to recommend an intrenched camp on the ſouth ſide of London, in order to protect the capital, in caſe of a battle being loſt in Kent or Suſſex; in the latter of which counties, he conceives the enemy would land. He gives the plan of theſe fortifications; and further ſuggeſts the expediency of training the Volunteers of ſix counties (namely, of Eſſex, Suffolk, and Norfolk on the north ſide of London, and Kent, Suſſex, and Hampſhire on the ſouth) as irregulars, and particularly as riflemen. There are ſeveral other propoſals in this work, which our limits do not permit us to detail, but which

may

may probably deſerve the conſideration of thoſe who regulate the military concerns of this kingdom.

MEDICINE.

ART. 26. *A Letter to Mr. Birch in Anſwer to his late Pamphlet againſt Vaccination. By a Member of the Royal College of Surgeons, London.* 8vo. 38 p. p. 1s. 6d. Murray. 1806.

We know not why this gentleman chooſes to conceal his name. He appears to be well acquainted with the ſubject, and has given a complete anſwer to the very flimſy reaſons alledged by Mr. Birch, for continuing his oppoſition to the cow-pox. The queſtion whether the cow-pox would ultimately anſwer the views of its patrons, and the wiſhes of the public, whether it would prove a complete ſecurity againſt the infection of the ſmall pox, without introducing any other diſeaſe, into the conſtitution, could only be reſolved by time, and experience. Dr. Jenner, and a hoſt of reſpectable perſons, engaged in the practice of vaccinating, declare that every day brings freſh evidence, both of the efficiency and innocency of the cow-pox. The multitude of failures, with which the public has been alarmed, and the extraordinary and and dreadful diſeaſes, ſaid to have been introduced into the conſtitution by the virus of the cow-pox, have only been ſeen, by Mr. Birch, Dr. Squirrel, the late Dr. Rowley, Dr. Moſely, and perhaps a few others who early conceived ſo invincible a prejudice againſt the practice of vaccination, that none of them ever engaged in the buſineſs. As therefore they have had *no experience*, it can be no offence, we preſume, to ſay they *may* have been impoſed upon, and deceived. The eagerneſs with which they liſtened to every ſtory, tending to diſcredit the cow-pox, and the facility with which they credited whatever was related to them, rendered them in a particular manner liable to impoſition. That they have been impoſed on is clear from hence, that the number of failures, and of bad caſes, has diminiſhed, in proportion as the number of perſons inoculated with cow-pox matter, has increaſed. The publication therefore of the obſervations contained in the little work before us, and in the ingenious remarks of Mr. Moore, which form the ſubject of our next article, will be received with pleaſure, as by expoſing the falſe ground on which the objections to cow-pox inoculation have been founded, they may remove the prejudices, which have been propagated, with too much ſucceſs, againſt that practice.

ART. 27. *Remarks on Mr. Birch's Serious Reaſons for uniformly objecting to the Practice of Vaccination. By James Moore, Member of the Royal College of Surgeons, in London.* 8vo. 22 p. p. 1s. J. Murray. 1806.

It will be needleſs to recapitulate the arguments uſed by this ſenſible and ſpirited writer, in refutation of Mr. Birch's Serious Reaſons,

Reaſons, for objecting to the practice of vaccination. He ſuppoſes, and on good ground, that Mr. Birch inſtead of having well weighed, and conſidered, all the reaſons that have been urged for and againſt the practice of vaccination, which the title to his book ſeems to intimate, he has in reality taken very little pains to obtain information on the ſubject. This Mr. Moore proves by referring to various parts of Mr. Birch's book. He therefore, in concluſion, adviſes him "to employ that portion of his time, which he devotes to ſtudy, in an attentive application to the works of Dr. Jenner. As ſoon as he is thoroughly maſter of their contents, he will unqueſtionably," Mr. M. adds, "be prompted by humanity to beſtow the benefits of vaccination on ſome ſmiling infant, to preſerve it from peril; and if he once begins, his his ſucceſs will infallibly lead him to continue the practice. By following this path, he will eſcape from the meagre herd of anti-vaccinifts, and will mix with thoſe reſpectable, and uſeful men, who adorn the ſcience of medicine." We do not know whether Mr. Birch will follow this friendly counſel, but we may be allowed to hope, if he ſhould be diſpoſed to publiſh any more of his ſpeculations on the ſubject, that he will ſet about it with that ſerioufneſs and attention, which its importance to the public demands.

ART. 28. *Obſervations and Experiments on the Digeſtive Powers of the Bile in Animals. By Eagleſield Smith.* 8vo. 77 p. Longman and Rees, &c. London. 1805.

The bile has long been conſidered as materially contributing to the completion of the digeſtion of our food, and to the formation of chyle. The proceſs was ſuppoſed to be begun in the ſtomach, by the gaſtric juice, which, from numerous experiments made by Spalauzani and other phyſiologiſts, was imagined to act on the food as a ſolvent. This author, on the contrary, contends, that the food is only moiſtened and looſened in its texture by the gaſtric juice, and ſo prepared to admit the ſolvent power of the bile. The gaſtric juice, he obſerves, has little either of ſmell or taſte, and is ſecreted much too ſparingly to be capable of diſſolving the great maſs of food taken at each meal into the ſtomach. The bile, on the contrary, is ſecreted in large quantities, and poſſeſſes ſenſible qualities, obviouſly fitting it to perform ſome important office. It is a perfect animal ſoap, highly acrid, eaſily miſcible with water, and capable of decompoſing fat and oily ſubſtances. But as food, conveyed into the ſtomach of various animals, incloſed in tubes, in which were apertures to admit the juices of the ſtomach, was found to be digeſted, more or leſs, according as it had been retained in that viſcus, a greater or leſs portion of time, this effect has uſually been attributed to the gaſtric juice; but this author, and apparently with more reaſon, ſuppoſes the eroſion, or digeſtion of the food, to be effected by a

portion of bile, which is always to be found in the ſtomachs of animals, while in health. This is apparent, he thinks, from what is known to take place in ſome fiſhes and ſerpents, which do not maſticate, but ſwallow their food intire; the proceſs of digeſtion in thoſe animals always beginning, and being confined to the part of the ſtomach, where the bile enters. "If digeſtion," he ſays, p. 71, "was performed by the gaſtric juice, we ſhould expect to find the food in the ſtomach equally acted on, eſpecially in thoſe animals which ſwallow their food whole, as this colourleſs inſipid juice tranſudes by compreſſion, equally from the whole interior ſurface of the ſtomach, and indicates its preſence (as in the ſtomachs of calves) by a power diametrically oppoſite to that of digeſtion, viz. that of coagulation. But as the coagulum formed in the ſtomachs of calves, is not diſſolved, till it comes in contact with the bile; and the ſoda of the bile, like other alkalies, is well known to act upon caſeous ſubſtances in a manner ſimilar to oils, there can be no doubt of the bile being the menſtruum of digeſtion in thoſe animals; for it ſhews itſelf as evidently to be ſo, as it does in thoſe cold blooded animals that ſwallow their food without maſtication."

We ſhall here finiſh our examination of this ingenious performance; what we have ſaid being ſufficient, we truſt, to induce perſons engaged in this branch of ſtudy to turn their attention to it, promiſing they will find other arguments equally cogent as thoſe we have produced, in favour of the opinion adopted by the writer.

DIVINITY.

ART. 29. *Predeſtination to Life: A Sermon preached at Lee Croſt, Sheffield, April* 18, 1804. *Before an Aſſociation of Miniſters, and publiſhed by Requeſt. To which are added, ſeveral explanatory Notes on the important Subject of Predeſtination, the Origin of Moral Evil, &c. alluded to in the Sermon. By Edward Williams, D.D. Second Edition corrected and enlarged.* 8vo. 54 pp. 1s. 6d. Williams. 1805.

This author maintains *Predeſtination to Life;* poſitively and ſtrongly denying predeſtination to death; and in this he ſeems to approach very nearly to the doctrine of our Engliſh reformers. But he attempts to explain the whole matter, and here we do not find it eaſy for our comprehenſion to follow him. We rather fear that he has undertaken more than human faculties can perform. We cannot perpetually recur to theſe obſcure queſtions, but we have ſeveral times given direct quotations from the works of Calvin, to prove that HE held, in the moſt unqualified manner, that horrible doctrine which is here ſo ſtrongly denied. This preacher therefore cannot be called a Calviniſt. He allows indeed that "St. Auguſtine, Calvin, Perkins, Twiſſe, Rutherford, &c.

&c. &c., though highly valuable and excellent men upon the whole, were not free from this impure mixture of doctrine."

The discourse is evidently written with pious feelings and intentions, and may therefore safely be read by those who are desirous to study the question. But, in our opinion, it would be best to remember the caution with which our seventeenth article concludes; and not too frequently to bring forward a question confessedly so dangerous, to the contemplation of those whose minds are not duly prepared for it.

ART. 30. *The Duty of National Repentance, and of Patriotic Sacrifices and Exertions considered; a Sermon, preached in the Chapel of the Foundling-Hospital, on Wednesday, February 26, 1806, (being the Day appointed for a General Fast). By the Rev. John Hewlett, B. D. Morning Preacher at the Foundling-Hospital, and Lecturer of the United Parishes of St. Vedast-Foster, and St. Michael-le-Quern.* 8vo. 23 pp. 1s. Johnson, &c. 1806.

A plain and strong representation of the duties set forth in the title-page. If, nearly a year ago, such admonition as we shall produce was seasonable and necessary; what additional force has it not derived from recent events in Europe? "The awful situation in which we stand at present, as a nation, calls aloud for great and general exertions on our part. It seems calculated, by the wisdom and goodness of Divine Providence, to cure us effectually of those ills to which we are too much addicted. I mean, indolence and ease, luxury and pleasure, selfishness and pride; and to rouse us, if any thing can rouse us, to the determined exercise of their opposite virtues."—"All, or nearly all, will probably have their respective parts allotted them; and their zeal and sincerity are likely to be put to the severest test."—"Every one may be called on to join heart and hand. Happy is he, who, on such an occasion, has it in his power to serve the general cause in every possible way;—by his counsels, by his fortune, by his influence, and his own personal exertions; but, as for the most part, we must look to individuals for general co-operation only, and specific aid; let the rich man, beside the claim which the laws might make, if he have nothing else to give, be liberal of his money; and let the poor man, in addition to his labour and his strength, offer the tribute of a willing and devoted heart. The young, and those in middle life, will be called on to shew their courage and their firmness in danger, and their fortitude under every kind of temporary privation, hardship, and fatigue. If we see and feel the necessity of these sacrifices and exertions, in order to save ourselves from the ruin that has befallen other nations (and, I trust, we do,) let me observe, that the most cordial union of spirit, and co-operation of means, are requisite to render our efforts (by the blessing of God) ultimately successful. Let all

all former enmities and diſſentions be forgotten. Let us conſider ourſelves as though we were embarked on board one common veſſel; which is, at preſent, expoſed to the dangers of a ſtormy ocean, and that we muſt all ſink together, or reach the wiſhed-for haven of peace and ſafety."

ART. 31. *A Sermon. By E. Sandwith, preached at Sutton, near York, the 26th of February, 1806, on the Occaſional Faſt.* 8vo. 15 pp. 6s. Wolſtenholm, York; Scatchard, &c. London. 1806.

A plain, patriotic, and uſeful diſcourſe. If the following admonition was in any degree ſeaſonable in February, 1806, no one will deny that it is ſo at the preſent time. "Our hopes of ſupport from Germany being thus defeated, the French nation will again be at liberty to turn their force towards this country; and, when this is the caſe, we need not flatter ourſelves that their threatened invaſion will terminate in mere empty menaces. No! the ſoldiers of France have been too long engaged in war, and too ſucceſsful in ſuch ſcenes, not to expoſe themſelves to any hazard that carries along with it the leaſt ray of probability: and, indeed, when we conſider what their paſt ſucceſs has been, who can ſay what their future hopes may be. We do not ſay this to excite falſe fears and groundleſs alarms: but to ſhew that it is not by undervaluing the ſtrength and efforts of our enemies, but by riſing to a juſt ſenſe of our condition, in which our preſervation and ſecurity conſiſt." P. 5.

ART. 32. *A Sermon, preached before the Archdeacon of Bucks, at his Viſitation held at Stoney Stratford, on Friday, May 2, 1806. By the Rev. Thomas Le Meſurier, M. A. Rector of Newnton Longville, and late Fellow of New College, Oxford.* 8vo. 27 pp. 1s. Cooke, &c. Oxford; Rivington, &c. London. 1806.

We agree entirely with thoſe among "the clergy before whom this ſermon was preached, who thought that good might be produced by the circulation of it through the diſtrict in which it was preached; we add, and every diſtrict in the kingdom. The preacher moſt forcibly calls the attention of his hearers to the ſituation of the Church of England; to the attacks now made on her, different from thoſe of all former times; by ſome of her own members, and even miniſters, calling themſelves the only true Churchmen, and the only preachers of the Goſpel; by the union of Diſſenters with Roman Catholics, in order that the *emancipation* (as it is inſidiouſly called) of the latter may lead to the perfect freedom of the other; that is, to the ſubverſion of the eſtabliſhed Church. For this purpoſe, all ſects, even the moſt diſcordant, are now uniting; Arians, Socinians, Calviniſts, (or Methodiſts)

Methodiſts) now very numerous; Baptiſts, Old Preſbyterians (now very few) all concur in one point, hoſtility to the Church, and generally to the State. The way to counteract and repel ſuch attacks is briefly (too briefly) ſet forth; but the diſcourſe is very worthy of general attention.

ART. 33. *A Sermon, preached at the Aſſizes held at Dorcheſter, March* 14, 1806. *By the Rev. John Williams, M. A. Vicar of Merſton Magna, in the County of Somerſet.* 4to. 18 pp. 1s. 6d. Rivingtons, &c. 1806.

A ſeaſonable and proper diſcourſe; from which, among many good leſſons, we ſelect the following: "When you are ſeated upon the throne of juſtice, the Lord himſelf is repreſented as being with you; for thus ſpeaks the ſacred text—'Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment.' I have not quoted this paſſage with the moſt diſtant view, either to quicken your diligence, or to awaken your circumſpection. For this, bleſſed be God! there appears not the leaſt occaſion: the adminiſtration of juſtice in this happy country, it would be ingratitude not to acknowledge, flows on in an even, pure, and impartial courſe: but I have mentioned it with a view to leſſen, if poſſible, from motives of religion, that degree of *diſreſpect*, of *negligence*, and *inattention*, which is too often viſible in our courts of juſtice. Were all thoſe, who attended there, ſenſible of the awful truth, that they were ſtanding in the ſacred preſence of an unſeen, though all-ſeeing GOD; what an alteration, what an amendment, might not be expected! How cautious would every *accuſer* be, that he was influenced by no improper motive! How deliberate would the *officer* be, in *adminiſtering the ſolemn and binding oath!* how deſirous, that it ſhould make a due impreſſion upon the mind of him, who was about to make the holy appeal!" p. 15.—We have often ſeen occaſion for recommending the laſt ſentence to the notice of thoſe who preſide in our courts of judicature. Why ſhould not profound *ſilence* be enforced, and all *other buſineſs ſuſpended*, during this ſolemn act?

ART. 34. *Practical Eſſays on ſelect Parts of the Liturgy of the Church of England. By the Rev. Thomas T. Biddulph, M. A. Miniſter of St. James's, Briſtol; Chaplain to the Right Hon. the Dowager Lady Bagot; and late of Queen's College, Oxford. Five Volumes.* 12mo. 1l. 10s. Hazard, Bath; Rivingtons, &c. London. 1805.

The firſt of theſe five volumes appeared ſeveral years ago, and was examined and commended by us in our twelfth volume, p. 582. It conſiſted of Eſſays on particular parts of the Morning and Evening Services of the Church. The four volumes now

now added contain Eſſays on all the Collects in the Liturgy for Sundays and other holidays, and are diſtinguiſhed by the ſame ſpirit of piety and attention to practical utility, which were remarkable in the preceding publication. The Collects of our Church, ſo admirably ſelected from the beſt and moſt venerable formularies, are aſſuredly moſt admirable ſubjects for the meditation of any divine, and for conveying his inſtructions to his hearers. It appears to us that Mr. Biddulph has made a very edifying uſe of the topics thus preſented to his contemplation: nor do we perceive that he has any where deviated from the ſound and regular doctrines of the Church. That it is poſſible to do ſo, even in interpreting parts of her Liturgy, we have lately ſeen proofs; but we truſt that this writer, who has been a champion for the Church*, is not likely to fall into ſuch an error.

ART. 35. *A Sermon preached at the Primary Viſitation of the moſt Reverend the Lord Archbiſhop of Canterbury, holden at Aſhford in Kent, June* 13, 1806. *By the Rev. Edward Nares, M. A. Rector of Biddenden. Printed at the Requeſt of the Clergy.* 8vo. 23 pp. 1s. 6d. Canterbury printed. Rivingtons, &c. London. 1806.

The Bamptonian Lectures of this author were lately noticed by us, at ſome length. We have now to ſpeak of a diſcourſe, ſimilar, in ſome reſpects, as to its ſubject, but admirably planned, and no leſs happily expreſſed. The text is, "For God hath not given us the ſpirit of fear; but of power, of love, and of a ſound mind." 2 Tim. i. 7.

The Sermon begins by ſhowing, that the ſame qualities, in their degree, ſtill belong to the Chriſtian Clergy, as are here attributed by St. Paul to thoſe of the apoſtolic age. They are ſtill to caſt away fear, and to maintain courage, charity, prudence, and every thing conſtituting the "ſound mind" of a Chriſtian. It is very happily remarked, that there is entruſted to the Clergy of this nation a religion, originally delivered to the world by the WORD of GOD incarnate; confirmed by ſigns and wonders the moſt ſtupendous and irreſiſtible, and *twice* ſealed with the blood of Saints and Martyrs! *Firſt*, in its original promulgation and primitive purity; and *ſecondly* †, upon its reſtoration and recovery from the incumbrances of Popery, and the numerous additions of a corrupt hierarchy."

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* See Brit. Crit. Vol. XIX. p. 318.

† Speaking of theſe ſecond martyrdoms, in our own country, this author ſays, with great propriety, "Nor do I diſcover any thing in theſe martyrdoms that ſhould lead us to ſuppoſe that the very Spirit of God and of his Chriſt was leſs preſent to ſupport the pious ſufferers in their laſt agonies, than in the caſe of the Apoſtles and primitive Fathers." P. 7.

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The main object of the Diſcourſe, is to evince, that "the Church was never more authorized than at preſent to cleave to every fundamental article of her Creed, that the ſtate of things never gave leſs occaſion for conceſſions, or the ſtate of the world leſs encouragement." To eſtabliſh theſe concluſions, the author conſiders three great claſſes of opponents, the Freethinkers and Deiſts, the Unitarians, or, as they call themſelves, *rational Chriſtians*, and the Calviniſts, pretending to the title of Evangelical teachers. Reſpecting each of theſe, he ſeparately ſhows, that we have no reaſon to concede to them. To the infidels, becauſe their doctrines are neither new nor valid; under which head he takes occaſion juſtly to cenſure thoſe who would give up the Moſaic books to the objections of gainſayers; alluding particularly to the ſtrange apoſtacy of Dr. Geddes. To the rationaliſts, after many other ſound reaſons, he replies with St. Auſtin, "Tell us fairly that you do not believe the Bible: for while you believe only what you chooſe to believe, and all that you do not chooſe to believe reject, it is plainly yourſelves only that you have any faith in, and not in the Bible." (P. 15.) To the Calviniſts he replies, that our miniſters "are not the miniſters of *Calvin*, but of JESUS CHRIST;" and the attempt to fix his doctrines upon us, through our articles of Faith, he repels, by obſerving, with Dr. Laurence and others, that the Calviniſtic doctrine of reprobation is there moſt carefully omitted, and that "the Calviniſts of the time when the articles were produced, nay even Calvin himſelf, ſtrongly objected to, and remonſtrated againſt ſuch omiſſions." P. 18.

The arguments are then very ably ſummed up under their three diſtinct heads. Though we have been obliged greatly to compreſs the matter of this diſcourſe, in giving our account of it, and have not been able to give much ſpecimen of its ſtyle, every diſcerning reader will ſee that it muſt be a valuable production.

ART. 36. *St. Paul's Zeal in the Miniſtry, and his Love for Chriſtian Unity. A Sermon, preached at St. Peter's Church, Carmarthen, on Thurſday, July* 11, 1805, *before the Society for Promoting Chriſtian Knowledge and Church Union in the Dioceſe of St. David's, and publiſhed at their Requeſt. By the Rev. Moſes Grant, M. A. Rector of Nolton, and Prebendary of St. David's. To which is added an Account of the Society.* 8vo. 44 pp. 1s. Carmarthen, printed and ſold. Alſo Rivingtons, London. 1805.

In our laſt number (p. 574) we alluded to the ſociety for which this ſermon was compoſed and preached; and at the end of the preſent, completely to explain its nature and deſign, we have reprinted a paper, which is in fact a circular letter from the dioce-

ſan himſelf, giving a plan of the ſociety; and preceded by ſome extracts from biſhop Burnet illuſtrating the utility of it.

That the preſent diſcourſe is admirably calculated to promote the purpoſes of ſuch a plan, may be ſhown in part by the following paſſage from it; wherein the preacher alludes to certain irregular ſocieties, in other parts of the kingdom, which tend rather to divide than to promote church union, and are held not under the authority of the dioceſan, but in contempt of it.

"But here let it be remarked, that though, at all times, a fervent zeal is to be cheriſhed, and the holy flame never to be quenched; yet this is to be tempered with diſcretion; and care ſhould be taken not to paſs the bounds of *knowledge*, and of regular *diſcipline*. The Church hath unfortunately ſeen zeal *without* diſcretion, which formerly, as well as at the preſent time, hath lead to diſunion and ſchiſm: and hath brought great diſcredit to the ſacred cauſe we are to ſupport: let us then endeavour to encourage that holy ardour, that hath "decency and order" for its baſis.

"No conſiderate perſon can help lamenting the many ſchiſms into which Chriſtians are divided; ſuch ſchiſms multiplying as ſoon as the line of *ſeparation* is paſſed. When once the bounds of *order* are tranſgreſſed, it is like a flood breaking its banks, and the ſtream takes various, and contrary directions, deſtructive to the country that is overflowed.

"The aſſociating then of Miniſters, who meet to encourage both knowledge and *zeal*, will directly tend to diſcountenance the earlieſt deviation to diſorder in our Church. It is natural for man to err, to run into extremes; and aſſociations that may *regulate* the *one*, and *encourage* or forward the *other*, muſt be highly conducive to that "Purity of Devotion which accompanies ſincere Chriſtian Union and univerſal Benevolence."—Let well meaning men then have this maxim continually in view; "He who advances *gently*, and *gradually*, and with caution, may have the hope of proceeding ſurely and ſucceſsfully *." Confidence then in the Maſter we ſerve, and continual *earneſtneſs* in the important taſk, will urge us to exertion: and the repeated exhortations of our Lord, and his Apoſtles to union, will effectually check that propenſity to *ſeparation*, which too much prevails, and which hath always been deplored by men, who weighing well the ground of Chriſtian Unity,—that there is *one* God, *one* Faith, *one* Baptiſm,—were therefore, (however they might differ in particular opinions,) kept from diviſions, by the unity of the Spirit, the bond of peace; and *humbled* themſelves before God, conſidering *union of worſhip* as the genuine fruit of love; the bond of perfectneſs." P. 15.

"* Mr. Bernard's Preface Vol. II. of Reports for Bettering the Condition of the Poor."

The

The reſt of the diſcourſe equally proves an enlightened ſpirit of zeal and piety.

By the accounts ſubjoined to the ſermon we ſee that the amount of annual ſubſcriptions in the dioceſe, for the purpoſes of the ſociety, is not leſs than 409l. 10s. Beſides which the benefactions toward forming a fund for clerical education are 350l. 11s. 6d. of which no leſs than 120l. has been ſubſcribed by the biſhop himſelf.

MISCELLANIES.

ART. 37. *The Military, Hiſtorical, and Political Memoirs of the Count de Hordt, a Swediſh Nobleman, and Lieutenant General in the Service of his Majeſty the King of Pruſſia. In Two Volumes. Reviſed by Monſieur Borelly, late Member of the Royal Academy of Sciences and Belles Lettres at Berlin, &c. &c.*

We ſhould certainly have given this lively and intereſting narrative a place among our principal articles, were it not for the preſſure of numerous books of greater importance with regard to actual ſervice. This will afford much entertainment in the peruſal to all who have have any curioſity about the Great Frederick of Pruſſia. It contains various anecdotes of his different campaigns, which demonſtrate the truth and juſtice of his claims to the character of Great. Would that he had now been living to have checked the ferocious irruption of a barbarous hoſt, whoſe paths are marked by univerſal ruin and devaſtation. The narrative alſo contains many curious incidents, illuſtrative of the Court of Ruſſia, the character of the Empreſs Catharine, and indeed of the various potentates of Europe, who then acted conſpicuous parts on the theatre of the world. How is the ſtate of Europe changed, and what would the feelings now be of the diſtinguiſhed individuals abovementioned? We wait in awful ſilence in the midſt of ſcenes unparalleled in the hiſtory of mankind.

ART. 38. *Retroſpect of Philoſophical, Mechanical, Chemical, and Agricultural Diſcoveries; being an Abridgement of the periodical and other Publications, Engliſh and Foreign, relative to Arts, Chemiſtry, Manufactures, Agriculture, and Natural Philoſophy, accompanied, occaſionally, with Remarks on the Merits or Defects of the reſpective Papers; and, in ſome Caſes, ſhewing to what other uſeful Purpoſes Inventions may be directed, and Diſcoveries extended, beyond the original Views of their Authors. Vol. I.* 8vo. 404 pp. 10s. 6d. Wyatt 1806.

The publication of this firſt volume or collection of uſeful papers, diſcoveries, &c. and the propoſal for publiſhing further numbers of it periodically, that is one every three months, has

been undertaken (as is acknowledged in the preface) by the proprietors of another periodical publication; namely, the *Repertory of Arts.*

The magazines and other works which are now periodically publiſhed, being too numerous, too diffuſe, and too expenſive, the proprietors of this undertaking propoſe to extract from all thoſe books whatever may really deſerve the attention of inquiſitive perſons, and to publiſh it in ſmall volumes or numbers, which being printed with a full page, and not a large type, may contain a conſiderable quantity of matter, and of courſe be not very expenſive. To ſeveral of the articles thus extracted, they endeavour to add ſome obſervation, explanations, or corrections, which may render them more acceptable to the public.

The preſent volume is divided into three numbers; and the articles in every one of thoſe numbers are arranged under other ſubdiviſions: thus the firſt number contains 21 articles under the title *Chemiſtry and Mineralogy*, 25 under that of *Natural Philoſophy, Arts, and Manufactures*, 33 accounts of patents, and 12 relating to *Agriculture*. The ſecond number contains 21 articles belonging to *Chemiſtry and Mineralogy*, four under the title of *Natural Philoſophy, Arts*, and *Manufactures*, 18 articles relative to *Patents*, and ſeven belonging to *Agriculture*. The third number contains 26 articles under the title of *Agriculture*, 32 under that of *Natural Philoſophy, Arts, Manufactures, &c.* 31 belonging to *Chemiſtry* and *Mineralogy*, and 16 relative to *Patents.*

Since thoſe articles have all already appeared in other publications, it would be needleſs to ſay any thing reſpecting them. The obſervations, explanations, &c. that are annexed to ſome of them, are the only things new and peculiar to the preſent volume. But with reſpect to theſe we may briefly obſerve, that in general they appear to conſiſt moſtly of obvious and trifling remarks, very few indeed being excepted.

ART. 39. *The philoſophical Principles of the Science of Brewing; containing theoretic Hints on an improved Practice of Brewing Malt-Liquors; and ſtatical Eſtimates of the Materials for Brewing, or a Treatiſe on the Application and Uſe of the Saccharometer; being new Editions of thoſe Treatiſes corrected and greatly enlarged, with ſeveral new and intereſting particulars; including the Tables and Directions for uſing the Saccharometer, heretofore given only with the Inſtrument. The Third Edition, in a collected Form. By John Richardſon.* 8vo. pp. 485. 1l. 1s. T. and J. Richardſon. 1805.

This author who has decorated the art of brewing with the title of ſcience, in a preface of conſiderable length juſtly deduces the importance of the ſubject to Great Britain, from the national revenue ariſing from it, (which, including the duties on malt and hops,

hops, amounts to nearly four millions per annum,) from its commercial advantages, and from its utility to individuals. He wonders, that the method of brewing has not made an earlier progreſs towards general perfection, and that the management of it has hitherto been intruſted to the care of common ſervants, or ignorant perſons; ſince there are qualities belonging to the materials for brewing which are only to be learnt by a ſcientific intimacy with the ſubject. He then takes a curſory view of the practice of the brewhouſe, and divides the proceſs of brewing into three parts; namely, taking the liquor, boiling the wort, and the fermentation; all which he briefly examines; adding ſeveral proper remarks. At the end of the preface there are two liſts of the London brewers, and the quantities of beer they uſually brew, viz. one liſt for the year 1786, and the other for the year 1792.

Of a work like the preſent which in ſeparate parts, as well as in the preſent collected form, has undergone ſeveral editions, is not incumbent upon us to give a very particular account; ſince the uſefulneſs of it being already eſtabliſhed by its public reception, our imperfect judgment would be entirely diſregarded by the practical brewers, who, in truth, are the only competent judges of its merit. We ſhall, therefore, briefly make a few general remarks, and conclude our account.

In the firſt place (as it appears from the preface to the theoretic hints) the reader, though he pays a guinea for the book, muſt not expect to find in it the account of the actual improved method of brewing; but hints only towards obtaining that object; for this author's love of fame has not predominated over his intereſt.

"The deſign, "*he ſays*," of the author in the publication of the ſubſequent pages, is rather to intimate the probability of *a complete ſyſtem of brewing*, than to promulgate one. Were he prompted by inclination to the undertaking, his intereſt would forbid the execution of it."

Though it may in general be ſaid that this author is rather prolix, that many of his paragraphs might have been ſuppreſſed, whilſt a great many are ſuſceptible of contraction, and that ſeveral of his obſervations are trivial; yet the whole, if not entirely tending to the improvement of the brewing buſineſs, may however afford conſiderable information to thoſe who ſpend their lives almoſt entirely in a brewhouſe.

There is an index ſubjoined to this work, and one copper plate engraving with delineations of the ſaccharometer, aſſay jar, and a few other inſtruments uſeful to the brewer.

ART. 40. *Letter to his Grace the Archbiſhop of Canterbury, on the probable Number of the Clergy; the Means of providing more effectually for the Repair and Rebuilding of Churches; and other Matters, connected with the Intereſts of Religion and Morality.*

lity. By the Rev. Edward Hankin, M. A. M. D. 8vo. 63 pp. 2s. Harris, &c. 1806.

In the title-page, after the words "providing more effectually," ſhould have been added, *for their relief, and for*— ; this being the firſt object of the tract, in order and importance; and the *end* for which their number is aſcertained. Mr. Morgan Cove has computed the number of the clergy in England and Wales, to be 18,000; allowing a ſupernumerary, or Curate, to about one half of the 11,755 churches. Other perſons have reckoned them to be 15,000; others, more than 20,000. The eſtimate here made, 9,000 (including curates) ſeems by far the moſt probable. Among theſe "many" [it is not conjectured *how many*] "poſſeſs a fair competency;" and "to ſecure to the remainder a decent ſubſiſtence does not appear to be an effort exceeding the power of ſuch a country as Great Britain, either in peace or war." P. 11.

For this purpoſe it is ſubmitted, that by an act of parliament, the following particulars be aſcertained; 1. The number of clergy, in England and Wales (beneficed and curates.) 2. Of thoſe who come under neither of theſe deſcriptions. 3. Of churches, chapels, &c. within each dioceſe, in which divine ſervice is ſtatedly performed. 4. Of pariſhes in which there are no churches, or only ruinous ones; 5. Of livings conſolidated, or held in plurality. The next ſubject is, the means of *repairing* churches. After ſome general remarks on the neceſſity which muſt always exiſt, that the ſtate ſhould ſupport the eſtabliſhed religion; and a ſtrong admonition to the *Board of agriculture*, that they are not *wiſe* in their hoſtility againſt tithes; we read, that "a tax of one penny in the pound on fifty millions of income would, after deducting eight thouſand three hundred and thirty three pounds for the expence of collecting, produce two hundred thouſand a year; a ſum which, in a few years, would be ſufficient to put the old churches in complete repair, build new ones wherever they are wanted, and leave a ſurplus revenue to be applied towards a fund for raiſing the value of ſmall livings." "There is no neceſſity for raiſing thoſe ponderous fabrics, which are indeed laſting monuments of the patience and piety of our anceſtors, but more adapted to the warm climate of Aſia, whence the model was taken, than to the cold and damp temperature of this iſland." P. 29. We look at theſe *Gothic* edifices (as they are commonly called) with ſingular pleaſure; and if they are *cold* or *damp*, the blame lies with thoſe who neglect to ventilate them, by a due opening of windows and doors; not to ſay, that they might be rendered comfortable at a very ſmall expence, and without danger, by a fire lighted in any corner of the church, with the aid of a brick tunnel carried under the centre of the floor of the nave. But on this point let the Board of Works be conſulted, or their Surveyor.

Some

Some useful hints are then given concerning *church briefs*; and concerning the *printing* of *bibles* and *prayer books*. The appendix contains a long string of *questions* to be answered by the clergy (if they think fit) of each *diocese*: it should have been said, of each *archdeaconry*; for who could possibly answer them, within the diocese of *Lincoln* (for example) which extends from Eton near Windsor, to the northern extremity of Lincolnshire.

ART. 41. *Thoughts on Affectation, addressed chiefly to young People.* 8vo. 6s. Wilkie and Robinson. 1805.

If we do not give a place among our principal articles to this volume, it is not because we do not think highly of its merits, but simply because a crowd of long published works stare us in the face, with something like reproach for neglect. We really think this an interesting and important work, and can conscientiously recommend it to the attention of all our young readers, and to those who have the direction of youthful studies. It discusses the subjects of the human virtues, human failings, of amiable qualifications, and disagreeable habits; and, finally, of such accidental circumstances in life as do not depend on ourselves. These virtues and failings are exhibited in contrast, as courage to cowardice, &c. &c. The contrast between affected and real courage is thus exemplified:

"Affected courage is in man so truly despicable, so well known, and the bragging coward so insures to himself the disgrace he merits, that it is scarcely worth mentioning. And in the same light I must consider the sort of *courage* (commonly so called) of men, arising from *fear* of the *opinion* of a world, not to be regarded in affairs of serious importance—that courage, which I will venture to affirm is in fact cowardice; which leads to the resentment of imaginary, or were they even real, injuries, which are not to be revenged by the commission of an *honourable* crime, forbidden by laws both divine and human! But this false and affected courage shall make no part of my observations, any farther than just to say that those men who are most brave, least affect the prompt resentments to which I allude; and the old general officer was no coward, of whom it was well known, that when excuses were offered to him by the friend of a young man, who had used very improper language at a public place the night before he received the apology by saying, "I am very deaf, Sir, and did not hear half the poor young gentleman said." "But he is very truly ashamed; for he says he was foolish enough to give you his address, and ask for a meeting this morning." "He might," returned the General, "but pray don't let him distress himself; I did not look at it, and the crowd being very great, I dropped the card; so that I don't even know his name." Let us hope the youth felt the rebuke conveyed in such cool contempt!" P. 24.

It

It ſhould ſeem by the eaſe of the ſtyle and the ſkill exhibited in the arrangement of the matter, that this is the production of an experienced writer. Be this as it may, it is an entertaining and uſeful performance, of excellent moral tendency, and as ſuch, as well as for general merit, deſerving of our ſtrong recommendation.

MONTHLY LIST OF PUBLICATIONS.

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EXTRACTS FROM BISHOP BURNET'S PASTORAL CARE; WITH THE BISHOP OF ST. DAVID'S CIRCULAR LETTER TO HIS CLERGY.

1. FROM CHAP. VIII.

"The clergy ought to contrive ways to meet often together, to enter into a brotherly correſpondence, and into the concerns of one another, both in order to their progreſs in knowledge, and for conſulting together in all their affairs. This would be a means to cement them into a body."—*(Sundry reaſons are then adduced for ſuch meetings, to which I refer you.*"

"Upon all theſe accounts it is of great advantage, and may be matter of great edification for the Clergy to enter into a ſtrict union together, to meet often, and to be helpful to one another. But if this ſhould be made practicable, they muſt be extremely ſtrict in thoſe meetings, to obſerve ſo exact a ſobriety, that there muſt be no colour given to cenſure them, as if theſe were merry meetings, in which they allowed themſelves great liberties. It were good, if they could be brought to meet to faſt and pray."

"Four or five ſuch meetings in a ſummer would neither be a great charge, nor give much trouble; but the advantages, that might ariſe out of them, would be very ſenſible."

2. FROM THE CONCLUSION.

"We are now brought very near the greateſt criſis, that ever church or nation had. And if God ſhould ſo far puniſh us for our ſins, for our contempt of his Goſpel, and neglect of our duties, as to deliver us over to the rage of our enemies, we have nothing to look for but a perſecution more dreadful than any is in hiſtory. Now, nothing can ſo certainly avert [this,] as the ſerious minding of our functions, of our duties and obligations, the confeſſing of our ſins, and the correcting of our errors. Nothing can ſo certainly haſten on the fixing of our tranquillity, and the compleating of our happineſs, as our lying often between the porch and the altar, and interceding with God for our people; and our giving ourſelves

ourſelves up wholly to the miniſtry of the word of God, and to prayer."

REV. SIR, ABERGWILLY PALACE, Sept. 23, 1806.

A principal object propoſed in the inſtitution of *the Society for promoting Chriſtian Knowledge and Church Union* in this dioceſe, was to unite the clergy of the dioceſe into "a religious and literary aſſociation," by means of monthly, quarterly, and annual meetings. You cannot have better authority for the duty and advantages of ſuch union, than the judgment of Biſhop BURNET, from whoſe *paſtoral* care I have ſelected the preceding extracts.

To give ſucceſs and permanence to ſuch meetings, we ſhould provide buſineſs to occupy and intereſt thoſe who may be diſpoſed to meet for friendly and profeſſional communication. In theſe momentous times, if no other employment for theſe occaſions were propoſed but PRAYERS for the *Unity of the Church*, for *National Reformation*, and for our own *Succeſs in the Miniſtry of the Goſpel*, the meetings could not be ſaid to be without intereſting occupation. But with this duty might be connected other ſuitable and uſeful employment, ſuch as *reading and explaining ſome portion of the Scriptures*;—taking *minutes of the diſtribution of pamphlets* diſtributed by the Society;—reporting the *local wants of particular pariſhes*;—*the progreſs of Sunday education*, &c. A book might be provided for each deanery, for the purpoſe of entering the minutes of the meetings. The courſe of buſineſs might be prefixed under ſome ſuch heads as follow:

1. Prayers.
2. Reading a chapter of the New Teſtament.
3. Reading literary contributions, ſuch as Corrections and Explanations of the Common Verſion of the New Teſtament, ſelected from Hammond, Whitby, Doddridge, Pearce, Bowyer, &c.
4. Entering Minutes of the diſtribution of Tracts, &c.
5. Minutes of Books and Tracts wanted for diſtribution.
6. Minutes of hindrances to the Miniſtry.
7. Minutes of hints for forwarding the ſucceſs of the Miniſtry.
8. Allot portions of Scripture to different Members for ſelection. (See No. 3.)
9. Allot tracts for tranſlation into Welſh.

A very great advantage deriveable from theſe meetings would be the opportunities which they will afford to young clergymen, of profiting by the experience, converſation, and advice of their elder brethren. It would add to the uſefulneſs of the meetings, if, by a ſmall monthly contribution, or otherwiſe, one or two monthly religious publications were to be taken in for the convenience of the members.

I am, Rev. Sir,
Your affectionate friend and brother,
T. ST. DAVID'S.

LITERARY

LITERARY INTELLIGENCE.

Mr. Cumberland and *Sir James Burges* will very ſoon publiſh the firſt book of a poem, which they have written in conjunction, entitled *the Exodiad*. The ſubject, as the name implies, is the departure of Iſrael from Egypt.

About Midſummer next, *Mr. Sotheby* will publiſh a poem on the ſubject of *Saul*, in eight books. It is in blank verſe.

We rejoice to hear, that *Dr. Maltby* has undertaken to ſuperintend a new edition of *Morell's Theſaurus Græcæ Poeſeos*, which has been long wanted. For the uſe of learners, it might be improved by occaſionally marking the quantities.

A ſecond edition of *Dr. Valpy's Greek Grammar* is now in the preſs.

In a few months, the Views of *Glouceſter Cathedral* are expected to be publiſhed by the *Society of Antiquaries*.

We underſtand that a collection of ſuch Engliſh *Poems*, as have obtained *Prizes* in the Univerſity of *Oxford*, has been made, and will very ſpeedily appear.

Mr. Cobbold of Woolpit in Suffolk will very ſoon publiſh *A Chart of Engliſh Hiſtory*, on the ſame plan as his Chart of Sacred Hiſtory.

We hear alſo of a new tranſlation of *Voltaire's Charles* XII. from the laſt Paris edition.

A work entitled *Records of Literature* has been announced, which profeſſes to embrace the literature of the whole world!

The new thought of the Miſeries of Human Life, has occaſioned various rival works. Among others we hear of one, intended as an antidote, to be called *the Pleaſures of Human Life*.

The *Biſhop of Dromore* will ſoon publiſh the Edition of *Surrey's Poems*, which has ſo long been printed with a Gloſſary.

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXVIII.

A.

ACQUIREMENTS, great mental, not sufficient protection from great moral turpitude ..... PAGE 591

Adam, the original language of, consisted in appellatives 349

Ægypt, mode of exercising the art of medicine in 253

———, the pyramids in, supposed use of 258

———, various accounts of the dimensions of the largest of 261

America, consequences of a war between Great Britain and 40

———, the Government of, not framed for offensive war 42

Ampthill, a town in Bedfordshire, account of 132

Angling, poetical vindication of the sport of 677

Appellations, uncouth and barbarous, in the poem of Madoc 489

Appellatives, the original language of Adam 349

Arches, no, before the time of Augustus 274

———, mentioned in Scripture, but by mistranslation .... ib.

Aristotle, the opinion of, on universals 371

——— a zealous opponent of the Platonic system 372

Arithmetic only a branch of the mathematics 510

Armageddon, the term, literal meaning of 573

Artillery, defect in the organization of our 683

Axiom, an unquestionable philosophical 230

B.

Babylon, the six Princesses of, poem on 37

Babylonian laws, one of the 249

Babylonians, the, abominable custom among 254

Ball, the wind of a, never mischievous 171

Barker, Charles, affecting extract from a sermon of 572

Barometer, periodical movements of the mercury in, at sea 2

———, least and greatest height of the, in 1805 534

Beattie, Dr., his account of an interview with their Majesties .. 117

———, his opinion of Priestley's doctrines 303

———, his remarks on Dr. Hawkesworth ..... ib.

———, letter from the present bishop of London to 306

———, letter from, to the Duchess of Gordon, concerning Petrarch 307

INDEX.

PAGE

Biography, contempory, objections to 479
Birch's, Mr., peevish statement of the influence of the Jennerian Society 287
Black sea, a complete survey of the coast of the, recommended 93
Blacklock, Dr., extract from a letter of Dr. Beattie to 108
——— another 113
Boerhaave's, Dr., fee 29
Bonaparte, an example of a providential government 281
Booshuanas, the, short account of 520
Boracic acid, remarkable property of the 7
Boscawen, Mrs. W., elegant poem to 633
———————, epitaph on 634
Buds, whence supposed to proceed 9
Butler's Thanksgiving Sermon, extract from 332

C.

Cæsar, Julius, not regardless of his fame as a man of letters .. 502
———————, and Pompey, no sincere cordiality between .. 599
Campagna, the, most truly interesting in the time of Cato 16
Cantharides, description of 451
Canzona, translation of an Italian 297
Carphylides, translation of an epitaph from 277
Cathcart, Lady, anecdote of 363
Centrobaryc method, proposition illustrating the 123
Cheerfulness, religion not an enemy to 334
Children, inheritance of a good man's, interesting passage from a sermon on the 165
Christmas day, poem on 559
Chronology, the Hindu, short view of 551
Circulation, the, effects of swinging on 623
Clergy, number of, in England and Wales 696
Cochinchina, the situation of 513
———————, remarkable character of the lawful sovereign of 514
Cochinchina, advantages of a commercial intercourse with .. 519
Collyer's thanksgiving sermon, extract from 455
Columella's description of a situtation he would prefer for a Villa 17
Compend, the term, objected to 90
Complaints, nervous, good advice respecting 620
Conception and supposition improperly confounded 233
Confession in our liturgy, exposure of the attempt to misrepresent the 330
Conjugal happiness, excellent advice to a young woman respecting 605
Consciousness and reflection, difference between 228
Corcyreans, perfidious conduct of the 266
Correspondence .. 103, 464, 584, 702
———————, epistolary on the propriety of printing 106
Courage, the contrast between affected and real, exemplified 697
Cow-pock inoculation, the objections to, the same as formerly to that of the small pox 83
———————, extract from a report of a society in France concerning 85
Crawfurd's memoirs, Whitaker's conclusion concerning 68
——————— contrasted with the history they are said to be taken from 69
——————— not to be quoted as authority 75
Creation, on the impossibility of forming an hypothesis of 555
Criticism, misrepresentation of .. 30
———, the philosophy of, a branch of science reserved for the moderns 346
———, the study of, objection against 347

D.

Daniel, the prophet, explanation of a text from 281
Darnley, incorrect character of 77
Decomposition and division, difference between, illustrated .. 638
Diagram, a, illustrating the double elective attractions in chemistry 639
Dialogue, proper character of a 451

Diderot,

INDEX.

PAGE

Diderot, inſtance of the dreadful preſumption of ..... n. 550
Digitalis, ſuppoſed effect of the, in conſumption 386
Diſeaſes, Dr. Brown's, conciſe diviſion of 63
Duelling, anſwer to ſome flimſy reaſonings upon 97
Dutens's, Mr., account of an adventure that occurred to him 481

E.

Ebriety, anecdote ſhowing the effects of 665
England compared with Scotland as to claſſical liturature 225
Epic poetry, the field of, not to be abſurdly narrowed 506
Epigrams, Engliſh 196
Epilepſy, remedies employed in the cure of 199
———, effect of the miſletoe in 200
Epiſcopalians, the Scottiſh, the principles and ſituation of .. 184
Eſſay writing, illuſtration of the popularity of 502
Eton, in Buckinghamſhire, intereſting account of 142
Exhortation, a ſeaſonable 687

F.

Farewell, the, a poem 675
Female, a faſhionable, diſtreſſing deſcription of 570
Ficinus, Marſilius, Dr. Gillies's account of 369
Field-flower, poem on a 80
Fiſhes, peculiar conſtruction of the muſcles of 523
Fluids, on the reſiſtance of, to bodies moving in them 126
Forbes's, Sir Wm., pathetic relation of Dr. Beattie's ſufferings and death 310
———, concluding paragraph of his life of Dr. B. 312
Fortitude, poetical illuſtration of 35
Fox, the late Mr., correction of a miſtatement concerning 569
Fractions, advantage of a thorough knowledge of 667

PAGE

Futurity, intereſting thoughts on the proſpect of 167

G.

Galileo's theory on the cauſe of the coherence of ſolids 124
Galvaniſm, the affinity of, to electricity 323
Gamaliel, Chriſtianity fairly put to the teſt propoſed for it by .. 390
Gardiner, Dr., extraordinary diſcoveries made by 30
———, tranſcribed, without acknowledgment, ſeveral pages from Lord Kames's ſketches 33
Garnett, Dr. Tho. account of .. 619
———, character of 621
Gelon, of Sicily, addreſs of the Athenian Ambaſſadors to 265
Gland, the human proſtate, protuberance in 531
God, the will of, a prayer for reſignation to 574
Goſpel, the morality of the, cannot be ſubſtituted in place of its doctrines 162
Government, abſurd ſentiments on the ſubject of 324
Gout, Dr. Kinglake's ſeveral appellations of 64
Gravitation, the effect of, in the vegetation of ſeeds experimentally aſcertained 528
Great Britain, curious aſſertion reſpecting 563
Greeks, the old comedy of the, coarſe and groſs ribaldry 358
Greenſtone, occurrence of, in the cold formation 429
Gregory's, Dr., animated ſentiments on the Eſſay on Truth 113
Greville and Julia, a ballad, by Miſs Seward 630
Guiacum, ſpecific gravity of .. 526
———, reſult of an inveſtigation of the nature of ..... ib.
Gypſum, ſpecular, deſcription of 177
———maſſive ſpecular, deſcription of 178

H.

Herodotus, elegant ſimplicity of the ſtyle of 245

Herodotus

INDEX.

PAGE

Herodotus, Littlebury's tranſlation of, unfaithful and inelegant 245
———, account of, by Dionyſius of Halicarnaſſus ....N. 247
———, the writings of, more conformable to the ſacred ſcriptures than thoſe of other hiſtorians 248
Hip-joint, the diſeaſe of the, effects of the hot bath in the cure of 203
Home, a poem, apoſtrophe from 81
Homer, much of the excellence of, to be imputed to the ſituation of the times in which he lived 357
Hops, effect of the odour of 203
——, brought into England in 1524 ..... ib.
Horace, criticiſm on two lines of, corrected 353
Horſe, on the power of the 129
Horſes, the breed of, in England 495
———, a cruel practice among dealers in 499
———, peculiar formation in the ſtomach of 500
Hydrodynamics, reaſon why the theory of, does not agree with the experiments 126

I. and J.

Ibis, deſcription of a mummy of the 9
Idea, the term, effect of the vague uſe of 508
Identity, perſonal, ridiculous aſſertion reſpecting 542
Impromptu, a facetious poetical 316
Index-maker, no niche in the temple of fame for an 449
Indians, the tragedy of the, an ode from 335
Infants, a very intereſting fact reſpecting 218
Infanity, the ſeeds of, ſuppoſed to be widely diffuſed 322
———, temperance, a ſpecific againſt the firſt approaches of ib.
Interjections no proper part of human ſpeech 22
John, St., correct imitation of a Hebrew paſſage by 478
Journal, the word, ancient derivation of 22
Ireland, effect of the production of a guinea in 359
———, want of ſilver ſpecie in 360

PAGE

Ireland, the ſilver coin in, always inferior to that in England 361
———, Mr. Curran's deſcription of the native hoſpitality of 366
Iriſh, the low, view of the character of 363
Iſaiah, corrected tranſlations of various paſſages in 466, 608
Judgment and Reaſon, diſtinction between 234
Juſtice, emblematical figures of 572

K.

Kinglake's, Dr., ſeveral appellations of gout 64
———, extraordinary aſſertions as to the efficacy of cold water 65
———, caſes in proof deficient in authenticity 66

L.

Labour, the price of, neceſſary conſequences of the increaſe of 26
Language, not a human invention 21
———, the Engliſh, curious ſpecimens of 213
Laud's, Abp., anſwer to a ſpeech of Lord Say 141
Leapers, French troops called .. 97
Learning, the general intereſts of, promoted by the attention of men of rank and opulence to literary ſubjects 586
Leeds, increaſe of the woollen manufacture at 340
Legiſlators, the American, too much inclined to court the lower orders of the people .. 325
Leonora, Miſs Edgeworth's, excellent letter from 656
Life, the middle claſſes of, on the change of manners in 602
Lincolnſhire, intereſting obſervation reſpecting ſome proceedings in 570
Lipſcomb's, Mr., coarſe cenſure of a paſſage in Mr. Warner's Sermon 283
Literary intelligence .....
104, 224, 344, 464, 584, 704.

London.

INDEX.

PAGE

London, the preſent Biſhop of, juſtly characterized by Dr. Percy 115
—— letter from Dr. Beattie to 298
—— animated apoſtrophe of .. 426
London, poetical deſcription of the confuſion of 315
Longinus, ſcarcely a philoſophical critic 346
Lycurgus, one of the ſevere laws of 203

M.

Macpherſon, the fraud reſpecting Oſſian confeſſed by 642
Madoc, a poem, beautiful extracts from 403, 406, 497
Magnetic needle, remarkable irregularity in the 3
——————————, ——————————
—————————— ſuppoſed cauſes of the ..... ib.
——————————, declination and dip of the, in 1805 534
Malvern, verſes written at 560
Marriage, opinion as to the relative ſtate of, before and after the introduction of the Goſpel 418
Maſk, the iron, hiſtory of the .. 483
Maximus Tyrius, extract from a diſſertation of, on philoſophic diſcourſe 51
——————————, various blunders in Mr. Taylor's tranſlation of 55
Medical men, account of a ſociety of 337
Memory, an important ſource of information 509
Men, ſtrange argument to prove that there were originally different races of 23
Menander, inſcription for the ſtatue of 276
——————————, Quintilian's character of ..... ib.
Methodiſm, three queſtions concerning 575
Mica, the foſſil, deſcription of .. 175
Milo, the trial of, for the murder of P. Clodius 596
Minerals, eight principal colours of 174
——————————, nine varieties of grey ib.

PAGE

Mineralogical language, ſome innovations in, propoſed 433
Miſeries, recapitulation of ſome 579
Modulation of voice, various degrees of, uſed by the different nations of modern Europe 359
Mogul, the fall of the, extract from the tragedy of 290
Montague, Mrs., letter from Dr. Beattie to 502
——————————, Lady M. W., the letters of, a good model of the familiar epiſtolary ſtyle 501
Mummy of the Ibis, deſcription of a 9
Myſtery, excellent obſervation upon a ſaying reſpecting 93

N.

Navy, the Engliſh, pay of the officers in, in 1512 378
——————————, curious fact relating to 379
Nelſon, the ſhade of, ſpirited lines from a poem ſtyled 194
Nivernois, M. le duc de, tranſlation of ſome verſes of 279

O.

Oath, on the public adminiſtration of an 689
Ordination, extraordinary kind of 90
Origin of Evil, arguments on the 549
Oſſian, the fraud reſpecting, confeſſed by Macpherſon 642
——, atteſted by Sir I. Elliot .... ib.
——, and by Gen. Plunket 643
——, true account of the ſuppoſed poems of ..... ib.
——, the poems of, abound in bombaſt and nonſenſe 651
Oxides of iron not magnetic 12

P.

Palm, the bookſeller, generoſity of our countrymen towards the widow and children of 446
Pantheiſm, apparent avowal of the impious doctrine of 540
Parliament, a ſeat in, diſtinction between a biſhop and an inferior clergyman reſpecting 206

Parnell,

INDEX.

PAGE

Parnell, an exceſſive eulogium on 504
Paul, St., ſenſe of Hebrew paſſages expreſſed by 466, 609, 618
———, letters ſuppoſed to have paſſed between Seneca and 578
Peace, ſummary of the advantages to ourſelves of 326
Percuſſion, the force of, much controverted among philoſophers 524
Permanence, the ſyſtem of, judicious remarks on 393
Perſonification and apoſtrophe, difference between 354
Perſpicuity, an independent quality of ſtyle 352
Peter, St., inſtance of a Hebrew phraſeology in the epiſtles of 608
Petrifaction, an evidence of the truth of the Moſaic account of the deluge 433
Phænomenon, an extraordinary, aſſerted and explained 329
Philoſophers, ſceptical, character of 110
———, modern, ſpecimen of the modeſty of 24
Philoſophy, ſceptical, definition of 108
——— and humanity ſtrangers to each other before the introduction of the Goſpel 423
———, modern, ſpecimens of the ravings of 543
Pinckard's, Dr., repreſentation of his own caſe in the yellow fever 43
Pindar, Peter, uſeful advice to 673
Piranefi, character of 535
Pit-coal, ſuppoſed origin of 530
Pitt, the late Mr., brief and energetic vindication of 192
Planets, the contending, a fable 317
Pleaſure, modern lovers of, a too juſt picture of 160
Pletho, Gemiſtus, aſſertion of 370
Poetry, Darwinian, ſpecimens of 197
Pope, Mr., a ſingular error of *n.* 249
Preaching, extemporaneous, a proteſt againſt 457
Pſalms, the irreverent practice of ſitting during the ſinging of 663
Public-houſes, miſchievous effects of 570
Publication of the Tatler, Spectator, and Guardian, reſult of the 157

PAGE

Q.

Quakers, the ſociety of, benevolent attempt of 217
Quantities, imaginary, a problem illuſtrating the uſe of 525

R.

Rabbies, the Jewiſh, humane precept of 211
Rationaliſts, St. Auſtin's addreſs to the 691
Reading, in Berkſhire, account of 136
———, the pariſh of St. Lawrence in, curious entries in the accounts of the churchwardens for 139
———, Abp. Laud born at 141
Reaſon, the ſuperiority of inſtinct over, aſſerted 64
———, queſtions as to the ſtrength and effects of 391
Rephaim and Methim, Hebrew terms, difference of meaning in the 609
Reviewers, the miſeries of 219
Rhyme not the invention of the middle ages 503
———, examples of accidental in ancient verſification ib. 504
Romans, the ancient, peculiarly domeſtic 18
Roof, an arched, the firſt inſtance of 270
Roſe-tree, poem on a 79
Rouſſeau and Helvetius, difference in the principles of the ſyſtems of 557

S.

Sabbath, the Chriſtian, not to be employed to ſecular purpoſes unneceſſarily 459
Salluſt; why not mentioned by Cicero as an orator 588
———, defended from a diſgraceful imputation ib.
———, conduct of, upon the murder of P. Clodius 593
———, date of the letters from to Cæſar 595
———, rapacity of 598
Saturn, the ring of the planet, reflects more light than the body 11

Scales,

INDEX.

PAGE

Scales, two musical, made use of by the ancients, besides the diatonic 351
Schools, the logic of the, of little or no real utility 507
Scotland, picture of, at the commencement of the regency of Lennox 77
———, metaphysics at present the chief study in 227
———, transition rocks in, extensive tract of 427
Scott, Sir Wm., general rules concerning neutral trade laid down by 563
Seamen, on the clothing of 169
Sectaries, address to the Clergy on the increase of, by the bishop of Norwich 653
——— of London 654
Self-interestedness, the theory of, appears to be countenanced by the writers of the O. and N. Testament 539
Sermon, remarkable reason for publishing a 91
Shaftsbury, the language of Lord, runs continually into blank verse 155
Siegwart, a German tale, extract from 241
Simeon's Rev. Charles, bold doctrine 330
Similes, judicious observations on 353
Slavery not to be confounded with slave-trade 681
Solar system, on a movement of the 8
Soliloquy, a very sapient, of a modern philosopher 544
Solon accompanied the promulgation of his laws by the music of his lyre 351
Sovereign of the seas, the celebrated ship styled the, account of 379
Soul, the human, singular opinion respecting the creation and duration of 436
——— refuted 438
Southey's, Mr., sneer at the sacred writers 490
———, insinuation respecting Gilbert Wakefield .. ib.
———, merits as a poet 494
Spirit, a metaphysical, effects of 109
Stage, moral effects of the, estimated too highly 506
Stapes, one of the bones of the organ of hearing, judicious remarks upon the 4

PAGE

Steele, Richard, author of a letter addressed to the Pope 152
———, on the drama of his day ..... ib.
———, summary of the literary character of 153
Stranger, the word, ancient derivation of 22
Sugar, the manner of obtaining, from the cane 640
Swallow, the, verses on 561
Swift, Dean, the most eminent writer of the simple style 355

T.

Tale, the common description of 176
Tannin, process of an artificial formation of something equivalent to 6
———, three methods of forming 13
———, general effects of experiments on an artificial substance, possessing the characteristic properties of 529
Taylor's, Mr., criticisms on Dr. Gillies's translations from the Greek 373, 374
Text in scripture, singular application of a 159
Thermometer, least and greatest height of, in 1805 534
Throng, the term, glaring misapplication of 512
Thucydides' history, written only in the Attic dialect 600
———, the speeches in, drawn up by himself 601
Tithes, objection to, answered .. 27
——, absurd proposal of a fixed money payment in lieu of .. 28
Tragedy, a well acted, contradictory assertions as to the effect of 24
———, the author of a, prescription for 445
Translations, Boileau's opinion on the subject of 247
Trigonometry, application of the principles of, in measuring heights and distances 670
Troubadours, the revival of the drama in Italy ascribed to the 294
Truth, Dr. Beattie's on, pardonable artifice in the first publication of 112
Turon, the manners and characters of the natives of 517

INDEX.

PAGE

V. and U.

Vaccination, Mr. Moore's advice to Mr. Birch on 685
Valley, the lily of the, verſes on 445
Verſes ſent to a lady with a prize carnation 179
—— on folly 180
Veterinarius, the term, no ſatisfactory derivation of 495
Villa, an ancient, diviſions of .. 17
Vis inertiæ, objections to the term 122
Viſion, the choroid coat not the organ of 625
Volta, the Galvanic pile of, effects of 324
Voltaire, inſtructive tale from .. 628
Volunteers, Mr. Canning's Sentiments on the merit of the 327

PAGE

Uran-glimmer, remarks on two ſpecies of 14

W.

War, propoſed plan for carrying on the 680
Weſt, Mrs., friendly caution to 607
Writers, eminent modern, compared to painters 150

X.

Xerxes's army, ſuppoſed amount of 267

Z.

Zeolite, ſuppoſed, deſcription of two ſpecies of 14